THE FIVE YEARS MEETING OF FRIENDS

Quaker Life

DECEMBER, 1961

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Manchira Elders: In the Midst of Problems — and Hopes

The 8th Friends World Committee Sessions : *An Interpretative Look*

- "Friends: Who Are We?" by Errol T. Elliott
- "Actions of the 8th Meeting" by Marshall Sutton
- "Message From Tanganyika" by Thomas Bodine
- Plus photographs taken at the conference

The Poetry Corner

E. Merrill Root, Editor

RENDEZVOUS WITH A STAR

Who keeps a rendezvous
As waves with beaches do,
As moon with tides,
He shares the saddle where
Adventure rides.

Three Wise Men travelled far,
Their rendezvous a star,
And found a King;
Desire as old as time
Ceased hungering.

Who seeks, in rendezvous,
His chosen star, must woo
As moon and tides,
And he will come at last
Where joy abides.

—Mary B. Stevenson

Luoma Photo

NOT BY BREAD ALONE

Martha toiled till after dark
To fill the row of honey jars
And bake tomorrow's fragrant loaves . . .
Mary knelt beneath the stars.

Martha hurried to and fro
To heap the board where He would eat,
Nor paused to share the quiet talk . . .
Mary sat at Jesus' feet.

—Leslie Savage Clark

SONG IN THE HEART

Whenever I see a palm tree traced
Against a blue, blue sky,
I think of throngs that strewed green fronds
In the road as He passed by.
And — even as they — within my heart
The glad hosannas ring
Then our small earth, thrice-blessed, has known
The Presence of her King!

—Leslie Savage Clark

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About the Cover

The elders of Manchira Monthly Meeting in Tanganyika are shown standing in the center of the 200 acres of land they have set aside for the use of a missionary. Read the moving story of their hopes and their attempt to live their peace witness as they understand it in "Message From Tanganyika" by Thomas Bodine in this issue. Thomas Bodine has provided many of the photographs taken at the FWC sessions too.

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Quaker Life Editorial Comments

This Issue And The Next

This December issue of **Quaker Life** places an emphasis on an interpretative look at the 8th meeting of the Friends World Committee in Kenya.

Included are a report by Marshall Sutton on the business conducted and some additional background on what the Friends World Committee actually is, a searching story of witness by Thomas Bodine concerning African Friends in Tanganyika, and an article by Errol T. Elliott which attempts to look at the sessions from a distance and offer some evaluation.

Also included are photographs from the Board of Missions and from Thomas Bodine.

Missing from this issue is "Quaker Forum." The editor in this issue has made an attempt to clear the desk at year's end of some important articles and material which have been collecting for several months. "Quaker Forum" will be back in January, however.

In addition, there will be some new items in the January issue. Two will be columns.

This issue tells of the appointment of T. Eugene Coffin as secretary of the Board on Evangelism and Church Extension. While he will not assume the office on a fulltime basis until July 15 of next year, he will begin contributing to **Quaker Life** on a regular basis in January. He will write a column about the areas of church extension and evangelism.

A widely-known Quaker will return with a column formerly carried by **The American Friend.** D. Elton Trueblood's "Plain Speech" will also appear in **Quaker Life** for the first time in the January issue. Many Friends will recall reading this column in **The American Friend** in past years.

Distribution of **Quaker Life** passed the 9,000 mark in the November issue for the first time. With the addition of new columnists and with subscriptions climbing, perhaps slowly but nevertheless steadily, the future of **Quaker Life** is encouraging.

Perhaps the most encouraging note of all, however, is action taken by the reorganized Publication Board.

By action of the Executive Council at its October sessions, the previous Publication Board and Editorial Council have been merged into one body. Yearly Meetings will be asked to each name one person to this board at their 1962 sessions so a representative board of all the Yearly Meetings will actually sit for the first time at board meetings in spring 1963. Until that time the reorganized board will have the responsibility for publication of **Quaker Life.**

Its first duty, assigned by the Executive Council of the Five Years Meeting of Friends, is to find a fulltime editor. Progress has been started at least, toward this goal.

So, **Quaker Life** looks expectantly toward what should be a vital year in its still very much aborning life.

Signs Of The Times

Two incidents seem to the editor to be direction indicators of our times.

In a field near Muncie, Ind., is a large sign with the words "Christ Is The Answer." Only a few feet away is a smaller sign, close to the ground. It says "For Sale."

One could ponder for a long time over the significance of these two signs. The reader can think for himself about the possible relationships; probably all of them discouraging.

The second incident concerns the cover of one of the national magazines. Pictured are two gigantic football players and the caption says "Sunday's Hero."

Now the editor enjoys watching football and if professional football is not the "Sunday hero" of our time, then what is? It is not realistic to think that our churches should be heroes only on Sunday, but if they are not even on Sunday, then when are they?

Perhaps it is not sensible to think of the Church as a "hero" and I am not suggesting that we should. But as I looked at the cover and the words, I was struck by a recurring thought - what is the basis of the values we hold today? Just how important is the Church in our lives?

This writer cannot answer these questions. Only the problems are posed.

We do a great deal of breast-beating nowadays and there are those who ask, along with the cry from the Old Testament adversary, "Where is thy God?"

Could it be that God is waiting; that He is restive, even yearning, as the days and months and years and centuries go by - restive and yearning for the time when His people will in truth search out Him and Him alone?

—Earl L. Conn

Friends: Who Are We?

By Errol T. Elliott

(Editor's Note: Now that time gives more perspective on the Friends World Committee meeting in Kenya, East Africa (August 27-September 3), the following reflections give focus to some main questions that mark history-in-the-making of Friends around the world. This is not a report, but an interpretation along the broad lines of our future.)

From the beginnings which led to the Eighth Meeting of the Friends World Committee for Consultation, Kenya was a definite lure to the Committee and the planning group —we wanted to go to Africa. But there was more than the attraction of "far away" places. We wanted and needed to see more of the Society of Friends in the world. Who is "far away"? America is also for away from Africa!

The immediate and most formidable problem to meeting in Kaimosi was the geographic distance for the majority of FWCC members. Could we secure adequate representation for an important meeting such as this one? What was earlier a question has been well answered —this was the most largely attended and widely representative of any meeting of the World Committee over the twenty-four years of its history! For Friends attending from outside Africa this was one of the most exciting experiences under the direction of FWCC.

Discovering the Society of Friends

After years of quest, we are yet discovering who we are, as Friends in the world. We have spoken and written often on our diversities, and pondered as to whether the wide range of faith and practices among us can be truly brought under one name or concept. The experience in Africa has added to, rather than diminished our view of our own diverse nature. Friends of Africa added a new, yet exciting variation of what we call the Society of Friends. There is something primal in East Africa Yearly Meeting of Friends. It is surely akin to the beginnings of the early Christian Church and the rise of Friends in Northwest England, before either movement settled into the organizations and forms of today. It was good for us at Kaimosi to sense this lost excitement of emerging new-found experience. It introduced a kind of contagion, akin to that found in the New Testament book of Acts.

We are not through reflecting on those experiences in East Africa, nor shall we ever be. They have thrown a new quick leaven into the minds of many of us. We have diversity, but do we have more? We have looked horizontally at this people called Quakers, but do we also have a depth sense out of which unity grows? I am sure we felt for and sensed a dimension in our World Committee meeting.

Let us face this question, "Ought we to develop a genius for diversity?" In all probability we are unconsciously doing just that. Indeed we are forced to it—toward an awareness that uniformity is not unity and that heritage alone is not a spiritual experience. As a Society of Friends we must be "born again", from depth that will alter greatly the surface experiences and history of our present day. Mere tolerance as a kind of endurance test cannot do that. A genius for diversity means learning to **use** it, to live with it in a dynamic, expectant sense.

We also know that diversity for its own sake is not a value. Neither being different nor being alike assures any future worth the having. It is the way we learn to live with and share in the underflowing currents that will bring to us a new and creative life in this fourth century of our history. Every difference we have traces **down** to a deeper question.

Answering to Tensions

The word "tensions" was a major in the topics of our meeting—almost to the point of over-accent. First of all we were aware that we were in Kenya, a new African country coming soon to independence. We knew that this development meant new strains and stresses within which Friends of Kenya must live and work. Yet the same kinds of tensions are to be found all over Africa and indeed in other countries including Europe and America. In one form

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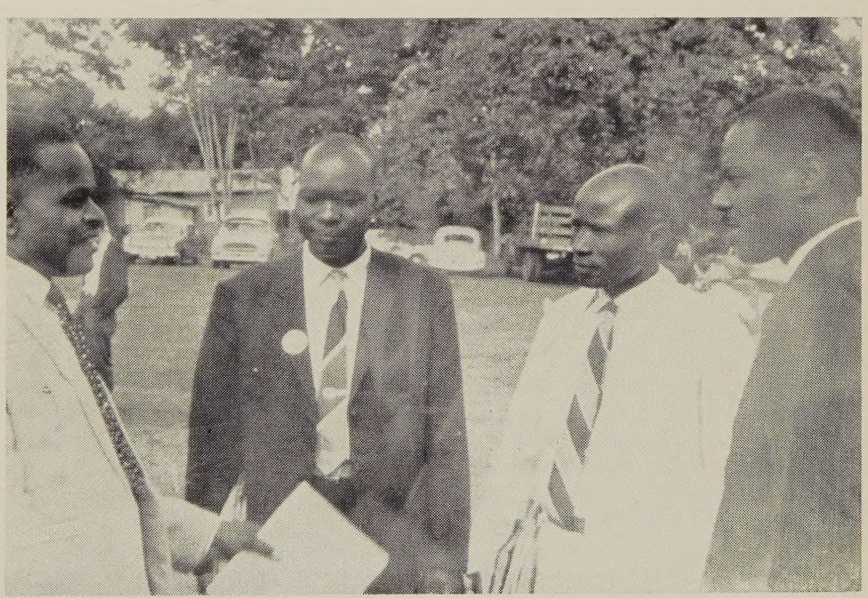


Four leaders of East Africa Yearly Meeting, Benjamin Ngaira, Absolom Kagasi, Jotham Standa, and Solomon Adagala, who were attenders at the sessions of the Friends World Committee meeting in Kenya.

Conference delegates leave the Training College hall during the sessions.

or another similar aversions of race for race, and culture for culture, are being felt everywhere. These tend to become political problems, on government levels.

Do Friends have an answer to such tensions? Certainly we are not prepared with answers to problems that must be spoken to in some way, quickly. Furthermore, we have to distinguish between our responsibilities as individuals with varying degrees of expertness in politics, economics, etc. and the depth answer out of which tensions may be eased. We thought of Friends, not only in Africa, but also in Cuba, Bolivia, Guatamala, Ruanda, Urundi, the tensions in America and elsewhere. There are no "pat" answers, nor shortcuts; indeed, so called shortcuts are generally unsafe because they are unrooted in the realities of the human-divine life as seen in Christ. To live in the "power of that life which takes away the occasion of all war" is still the answer of Friends.

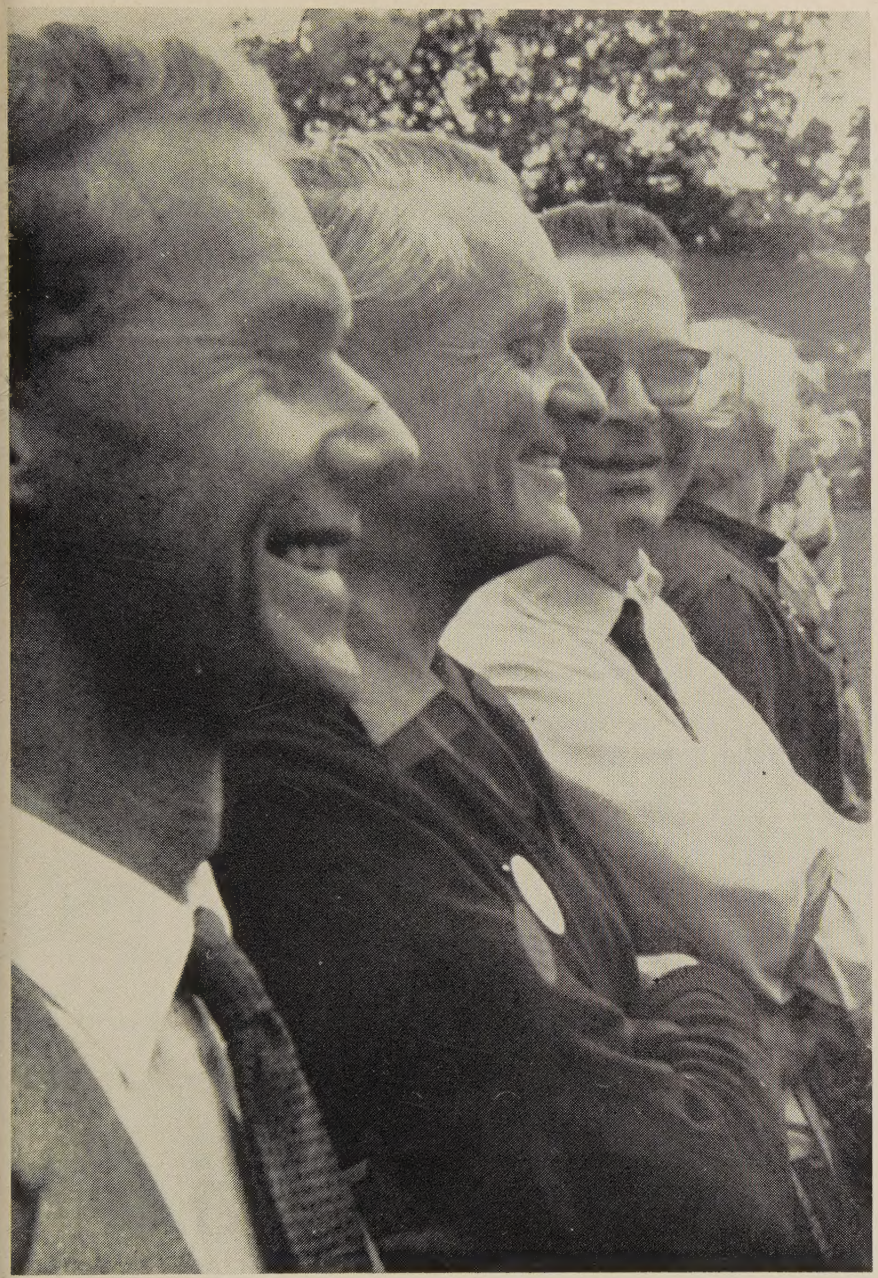
There may be some "crash" programs, some quick moves that might save our world from a disaster and individual Friends need to discern their responsibilities in existing situations, but there is no substitute for the longer answer that evolves from the subterranean power and will of God for his world.

There are two major foci for the Society of Friends—finding a depth, a creative oneness in our own diversity, speaking to the tensions felt first in our own body of Friends in the world; but more deeply and more importantly, to the diversities and tensions of our world. In a sense our witness in world, racial, political, and cultural tension areas has been greater than our witness among ourselves. The work of missions, of the Friends Service Council, of the American Friends Service Committee, of Friends service on national legislative levels throws considerable light, not on finished answers, but on the direction we must take. There are scores of illustrations from these fields of service that throw light upon the road ahead. We have no right to feelings of utter frustration. East Africa Yearly Meeting of Friends is in itself an obviously good answer being made in an area of need. It is not a final answer, but a growing one.

The Changing and the Changeless

The figure of the "seed", so common to early Quaker writings, is an excellent illustration or parable of our rightful part in a world where external forms are changing so rapidly. The temporal and the eternal, the material and the spiritual, the external and the inward life—these feel at times like a definite dualism of our existence. Yet there is a meeting place where each impinges upon the other. These meet in the life depth which we find in worship. This life presses upward and outward, claiming all it touches, until all is caught and held in the spell of the Spirit of God. This way of life was fully demonstrated in Christ. To him, all we are, all we have, all we do, belongs to God. It is ours to awaken to that reality and live accordingly.

Taking this spiritual stance toward a disturbed world will not seem to be an adequate response, as seen by the so-called "activist." Why doesn't someone do something



Three English Friends at the Friends World Committee meeting: William Barton, secretary of the Friends Service Council; Leslie Smith, secretary of the Race Relations Committee; and Walter Martin, representative of the Friends Service Council in Kenya.

quickly, is the common expression in the face of crisis. We may try to respond on that level in easing our own tensions as a Society of Friends or in speaking to world conditions, but this will not answer to the needs. We can't readily alter the impasse into which history has brought us, but we can take a page from history and move more deeply and certainly into the future. Indeed, any immediate crisis response needs to be informed from greater depth. The eternal must speak to the temporal, the spiritual must give forms to the material, and the inward must be expressed in the outward.

Friends are now faced with world problems that have political content, in which there is wide ranging and diverse opinion, held in all sincerity. At this point, we must discern between individual and group responsibility, between the level of individual **opinion** and personal experience. Each must respond from his own position, but there is a depth level from which the Society of Friends has tried to speak through three centuries of history. That level is important and it has not been outdated by present day events.

There is not space here to recount the inspiring experiences at Kaimosi, but out of that occasion we may be helped in finding some main directions which, under Christ, we must take.

Alaskan A-Testing Revocation Asked

The Association on American Indian Affairs called upon the Interior Department to revoke the license of the Atomic Energy Commission to use land claimed by Alaskan Eskimos for nuclear testing and research. The text of the resolution was released by Oliver La Farge, president of the organization.

The resolution questions the right of the Bureau of Land Management of the Interior Department to dispose of land which is subject to native claims.

The protest was aroused by a series of nuclear explosions proposed for the Cape Thompson area of Alaska, known as Project Chariot. The Bureau of Land Management licensed the AEC to use the land, which is subject to claim by the Eskimos of Point Hope, Noatak, and Kivalina Villages.

Recalling the Alaska Territorial Acts of 1884, the resolution reiterates the promise that Indians, Eskimos and Aleuts "shall not be disturbed in the possession of any lands actually in their use and occupancy, or now claimed by them."

Winneshiek Quarterly Meeting Conducted

Quarterly Meeting sessions of Winneshiek Quarter, Iowa Yearly Meeting, were held at Valton, Wis., Oct. 20-22. As always they were times of spiritual refreshing and renewing of warm ties of Christian fellowship.

Visitors were present from five states, as well as surrounding communities. Special features were the workshop sessions conducted on Friday night by leaders of the various departments of the Yearly Meeting; an address by Glen Cunningham on Saturday evening under the auspices of the department of prohibition - public morals; and a sing-spiration on Sunday evening closing the Quarterly Meeting sessions.

Actions Of The 8th Meeting

What was decided during the sessions in Kenya? A FWC secretary tells about the conference

By Marshall Sutton

The Friends World Committee for Consultation held its eighth triennial Meeting at Kaimosi, Kenya, East Africa, Aug. 26-Sept. 4. There were Friends present from 24 countries of the world representing 37 Yearly Meetings of the Religious Society of Friends. Representation in FWCC is based on the number of Friends in a country.

The Friends World Committee is a young organization. It was formed in 1937 and the first truly representative meeting of the Committee on a world-wide basis was held in Richmond, Ind., in 1947. There were 80 Friends present. There were 150 present this last summer in Kenya.

Several factors entered into the fine response of Friends: (1) the desire to establish closer contact with the Friends of the large East Africa Yearly Meeting; (2) the growing interest everywhere in the developing continent of Africa and (3) the cordiality of the invitation from East Africa Yearly Meeting. We were a world family at Kaimosi.

Some ask about the functions of the Friends World Committee for Consultation.

1. It seeks to encourage and strengthen the spiritual life within the Society of Friends (Quakers) through such measures as the promotion of intervisitation, study, conferences, and a wide sharing of experience on the deepest spiritual level.

2. The Friends World Committee helps Friends to gain a better understanding of the world-wide character of the Society of Friends and its vocation in the world today.

3. Its function is to promote consultation among Friends of all cultures, countries, and languages. The Committee seeks to bring the different groups of Friends into intimate touch with one another on the basis of their common Quaker heritage, with a view to sharing experience and coming to some measure of agreement in regard to their attitude to modern world problems.

Finally, 4. it seeks to keep under review the Quaker contribution in world affairs and to facilitate both the examination and presentation of Quaker thinking and concern. (From Minute 137, Fifth Meeting of FWCC)

The meetinghouse in Lhuranda, headquarters of East Africa Yearly Meeting in Kenya.

These Aims Neared Reality

These aims approached existential reality at Kaimosi during the week the committee met together. There were 74 delegates from the United States; 10 from the United Kingdom; 39 from Africa (Kenya 21, Pemba 3, Malagasy Republic 4, South Africa 5, Rhodesia 4, Ghana 2); other countries, 27 from Norway, Australia, Ireland, Sweden, Canada, India, Lebanon, Jordan, Switzerland, Denmark, France, Germany, The Netherlands, New Zealand, Mexico, and Finland. The representation was better than at any previous meeting of the Committee.

We approved a Minute suggesting that a World Conference of Friends be held in 1967. Invitations were received from North Carolina Yearly Meeting (Five Years), Earlham College and Whittier College. It was agreed to meet in North Carolina. The details of time and place will be determined at the next meeting of the Committee three years hence in Ireland.

The Friends World Committee has "Non-governmental Organization" (NGO) status with the United Nations as a consultant to the United Nations Economic and Social Council. In their role the Friends World Committee is expected to share with the United Nations the world-wide Quaker experience in economic and social fields.

It was proposed and approved at Kaimosi that the Quaker United Nations Program Committee include a number of correspondents to supplement the channels of communication from the QUNP to Friends in various parts of the world, and to help stimulate the forwarding of relevant Quaker concerns from the various Yearly

Tea time on the Girls' School campus during the Friends World Committee conference.

Meetings to the Quaker Program at the UN.

The Quaker team at the United Nations this year is Grigor McClelland, member, East-West Relations Committee, London Yearly Meeting; and David Hodgkin of Australia Yearly Meeting. The Friends World Committee will appoint three representatives of the Board which administers the Quaker Program in New York.

It was recognized that these and other recommendations made at Kaimosi in relation to the Quaker Program at the United Nations may soon require an assistant to the general secretary of FWCC.

Literature Translated, Published

In answer to the request three years ago by East Africa Yearly Meeting of Friends for Quaker literature to be translated and published in the vernacular, 686 English pounds has been received (about $1950) by the Treasurer Howard Diamond, London. Fred Kamidi of East Africa Yearly Meeting reported that books by or concerning Elizabeth Fry, George Fox, William Penn and John Woolman have been translated, printed, and put into circulation in East Africa.

The Central Office of the Friends World Committee will remain in Birmingham, England for the next three years. James F. Walker was asked to be chairman. (Ward Applegate is chairman of the American Section of FWCC.) Blanche Shaffer will be the new general secretary when Herbert Hadley moves back to America to become executive secretary of the American Section.

Delegates to the Meeting in Kaimosi had several opportunities to get to know African Friends and Kenya. A general invitation was given to members of East Africa Yearly Meeting to attend sessions at which Friends gave major addresses, which were translated into Luragoli. One afternoon was left open for visiting with African guests.

At a plenary session, two Friends spoke on "What it Means to be a Quaker in Kenya". On the two Sundays during the Meeting we attended Meetings for Worship up to 81 miles distant from Kaimosi. Douglas Steere's address and the panel on "What it Means to be a Quaker in Kenya" are available on tape from FWCC.

Our common experience as Friends may rest on three characteristics suggested by Douglas Steere: (1) the immediate availability of the transforming presence of God the Father of our Lord Jesus Christ; (2) the realization that loving God means responsibly loving Him in His creatures and in His Creation; and (3) the experience of the guiding hand of God in the ordinary affairs of life.

These were living words at Kaimosi because they came out of a live experience for seven days while we were all in Kenya sharing in worship and business and discussion. The security which He gave us at Kaimosi left us free to speak from the heart.

Invitation to Italians Published by Friends

A new twelve-page pamphlet in Italian, **La Societa Religiosa Degli Amici Chiamati Anche Quaccheri,** has just been published through the cooperation of Switzerland Yearly Meeting and the Friends World Committee for Consultation (European Section). Written by Mario Tassoni, an Italian member of Switzerland Yearly Meeting, this Quaker writing describes briefly and in simple language the origins of the Religious Society of Friends, its manner of worship, its organization, its witness, and its service.

Purpose of the writer has been to give basic information and to invite the Italian reader to make further inquiry. Friends who go to Italy on holiday or for business may want to carry one or two copies for persons who show some interest in Quakerism. The pamphlet in small quantities is available free on request to Friends World Committee for Consultation, Woodbrooke, Selly Oak, Birmingham 29, England.

Message From Tanganyika

By Thomas R. Bodine

After attending the meetings of the Friends World Committee in Kenya, I traveled down into Tanganyika to visit an isolated community of Friends who are trying under very difficult circumstances to live according to Christian pacifistic principles.

About five years ago, the government of Tanganyika invited Quaker farmers from the terribly overcrowded country at the foot of Mount Elgon in Northern Kenya to migrate to Tanganyika and settle on empty land about 80 miles east of Lake Victoria. Each migrating family received either 100 acres of land or 200 acres depending on the number of adult males in the family.

I was told that there were 1,100 men in the community (Africans don't count women) so that I would guess there were about 800 families at Manchira. Like the early pioneers in North America, these Friends are able, energetic, ambitious people, eager to better their lot in life and excited about the future of their new community.

But they are terribly isolated. It is 60 miles to the nearest graded road. They have no automobile, no truck, not even a bicycle for transport. When they go out to get their mail or to go to a store or to go to Yearly Meeting, they walk. There is no post office in their community, no store, no police force, no school, no medical facilities of any kind, nothing except the meeting houses they built on their arrival and the scattered huts in which they live.

We were the first white visitors in over a year and a half. With Bob and Carol Mills from Kaimosi and Fran Warren from the Young Friends Committee of North America and with two African Friends as companions, fellow visitors and interpreters, we bounced our way in from Lake Victoria in a Volkswagen station wagon, traveling most of the time in low gear so that our gasoline ran low. While we were there, to save gasoline so that we would be sure of getting out again, we walked.

It Was A Wonderful Experience

It was a wonderful experience, living in an African hut, with mud brick walls, thatched roofs, and cow-dung floors (packed and polished cow-dung makes a much cleaner floor than dirt). We were the welcome guests of a brave and friendly community. And on the Saturday afternoon, the elders of the Meeting asked if they might meet with me to discuss a serious problem.

We met under a tree outside one of the meetinghouses. We had a meeting for worship which lasted quite a long time in which the the theme was love your enemies, do good to them who persecute you, overcome evil with good. All the scripture passages on this theme from Isaiah to First Corinthians were read and reread; the hymns and messages built it up. And finally we moved from worship to the problem.

Young men from a neighboring tribe, 80 miles to the north across the Mara River were stealing the Quaker community's cattle. They were pagan people, with no respect for other people's property.

The African Friends, remembering Christ's teachings, had tried to make friends of these cattle thieves. The Scriptures say to feed your enemies, so they invited the young men to eat with them - they had walked a long way to steal the cattle, they must be hungry. They prayed for them. As the cattle were driven off they knelt and prayed that the sin of thievery might be lifted from their souls.

But love and prayer did not stop the cattle thieves. One man said he had had ten cows and now he only had four. Another stood and said he had had six cows, of which three had been stolen. A young man said he was trying to get enough cows to pay for his bride. It would take twelve cows; he had had nine and now he had only three.

They Asked What They Should Do

They asked me what they should do. What did I think was the Christian way to deal with cattle thieves? I said perhaps these people had less than they had and that it was right to share with them. "They have more cattle than we have."

I asked if they had visited with the chiefs of the neighboring tribe. Yes, they had walked the 80 miles to visit the chiefs. It took five days to go there and come back. It was hard to cross the Mara River. The chiefs said the Friends were foreigners from Kenya who did not belong there and deserved to have their cattle stolen. I asked if they had gone to the Tanganyika Government for help. Yes, they had been to see the District Officer at Ikoma, 25 miles to the south. He was very polite. He agreed

Manchira Friends meetinghouse in Tanganyika.

"To the Friends Executive Council 10th Sept. 1961

THE VISITING OF THOMAS R. BODINE AT FRIENDS CHURCH, MANCHIRA, T.T.

Friends,

We are very grateful indeed to the visit of your friend Thomas Bodine. We then convey our best wishes to our Executive Council. We thank you greatly to have sent your friend, Thomas to see us and prove our difficulties which need your assistance.

The problems are as follows:

(1) We want to have here our own missionary.

(2) We need a school for our friends children in Manchira.

(3) **Church** - We are in short of building materials to our church.

(4) **Dispensary** - Most of our friends here when they are sick they have no any means of getting medical treatment.

We have allocated a land aside about 200 acres for the mission and have a training in Agriculture and handwork.

We beg to remain your Friends
with the Presiding Clerk - Amos Kadenyi."

that they should have help. He would see what he could do. But no one had come. What should they do?

I said it was not for me, an American, who sits behind the police power of the American Army, Navy and Air Force, to tell them what to do. I suggested we continue the meeting for worship and seek an answer there. It was a very powerful meeting. And out of it they came to the clear conclusion that they should remain true to the things Christ had taught regardless of the consequences, that this was the Christian way, that this was the message of the Cross.

The next day, following the regular Sunday meeting for worship, the elders of the community met with me again. They had learned that I was a member of the Executive Council of the Five Years Meeting, and they had been told that the Executive Council was "at the very top." They asked me if I would carry a letter from them to the Executive Council.

They wanted to ask that a white man be sent to live among them for a while. He could speak on their behalf with the government and get them protection from cattle thieves. He could do as the Mennonite missionaries had done for their neighbors to the west and help them to get government schools, or he could help them organize their own schools with the more educated Friends serving as teachers. He could teach them better agricultural techniques and develop a means of carrying their produce to market. He could get them medical facilities of some kind.

They took me to see a huge hillside of 200 to 400 acres that had been set aside for their "white missionary." They had waited five years for some one to come. Soon the land would be assigned to someone else. Would I carry a letter to the Executive Council asking for these things?

They said they knew that the Friends were operating a big mission program in Kenya. They had been told that there was no money to expand this program to send someone to them in Tanganyika. But, they said, if you have two children, you don't feed one and let the other starve.

The letter boxed on this page is the one they gave me to bring to the Executive Council.

Disciples Approve Merger Talks With United Church

The International Convention of Christian Churches (Disciples of Christ) has agreed to discuss the possibility of eventual merger with the United Church of Christ.

The Disciples, at their annual assembly, voted almost unanimously to accept an invitation for such talks which was extended by the biennial General Synod of the United Church.

'Shelter' Funds To Go To UN

Members of Chapel Hill, N. C., Monthly Meeting have decided to collect the money which might be expected to pay for a fallout shelter and give it to the United Nations.

Others have been invited to "join us in the effort to move forward in the development of an orderly society."

The printed "Invitation" distributed by members of the Meeting cites that the building of shelters may give a sense of false security to those who are able to build such shelters.

"We are convinced that the only hope for meaningful human survival lies in the creation of law and order on a world scale, so that men are free to hope, love, create and give themselves in service to others without the constant threat of a sudden worldwide disaster," the printed form reads.

The members of the Meeting say funds could be sent to Charlotte Adams, Box 762, Chapel Hill, N.C., made payable to the United Nations with the specific UN project or agency designated as the recipient.

Programs already selected include Technical Assistance to Africa, the World Health Organization, Emergency Fund for the Congo, Children's Fund, and the Food and Agriculture Organization.

Mennonites Are Out Of Peace Corps

The Mennonite Central Committee, one of the leading U.S. church-related relief organizations, has taken official action to reject any future participation in Peace Corps projects.

A spokesman said the rejection was based on the stated policy of the Peace Corps against proselytizing, with its implied restriction on Christian witnessing, the recruiting policy which denies a church agency a satisfactory measure of selectivity in choosing personnel, and the policy of operation which would make a participating church agency an arm of the government.

Further, he said the goals envisaged by the Peace Corps programme could be achieved to a higher degree through the support of missions, relief and other activities carried on directly by the churches.

London Home Service Advertisement Reproduced

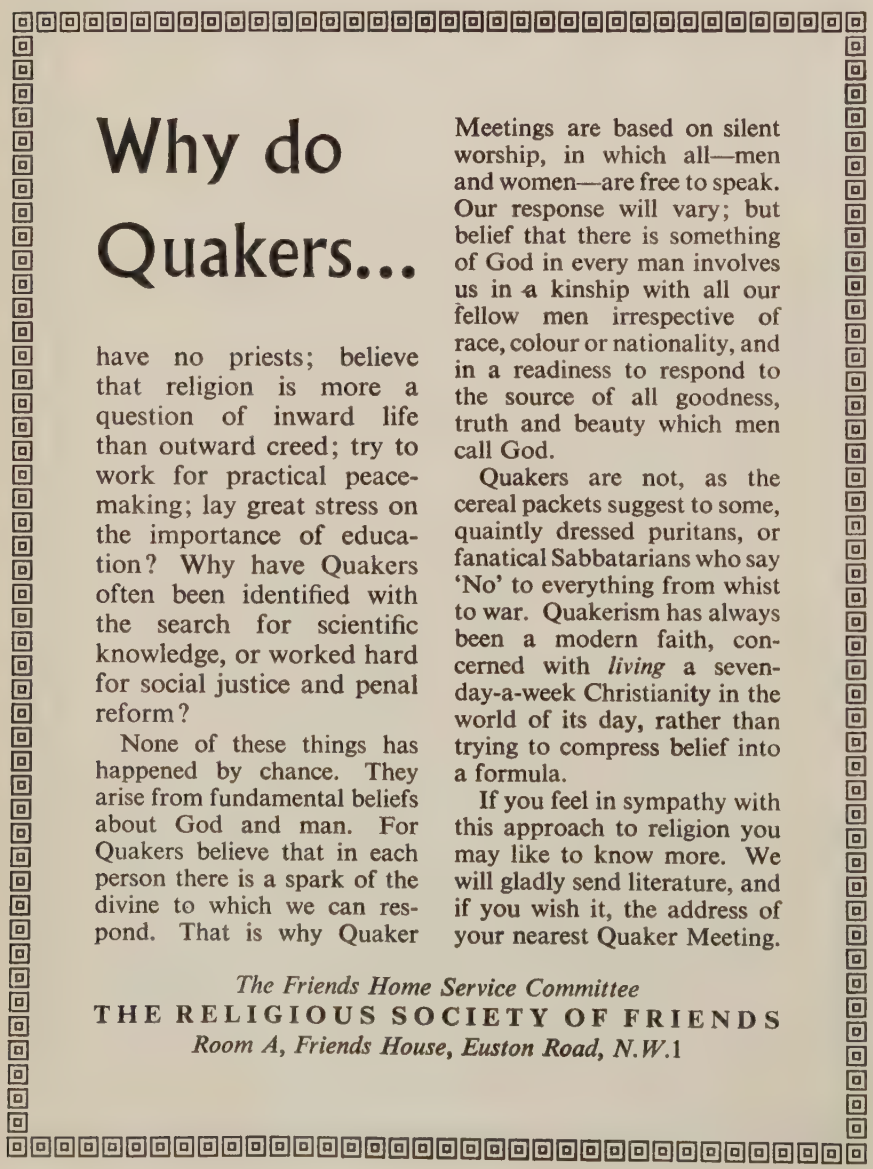
In the September issue, **Quaker Life** carried a news story and editorial comment about the program of advertising the Society of Friends to be undertaken by the Friends Home Service Committee of London Yearly Meeting. We wrote in that issue that a copy of one of the six advertisements to be used in leading British papers would be reproduced in **Quaker Life** for study by Friends. It appears below.

Two others received refer to "Quakers and the quest for a living faith" and "John Dalton was a Quaker."

The first points out that Quakerism "has always been an experimental religion; a quest for truth, and for a faith that is valid for living in the world . . . Every Quaker Meeting is an experiment. Its worship is based on silence—not a passive silence, but a 'waiting' on God, an endeavor to reach some small measure of unity with the divine."

The advertisement "John Dalton was a Quaker" tells how this discoverer of the atomic theory found in Quakerism a "satisfying expression of Christianity."

The ad continues: "It did not violate his intellectual integrity, for Quakers believe that religion is an experiment in living rather than a code of rules or dogma. Conduct not creed is the true test of Christianity . . . Quakers endeavor to keep their minds 'open to new light from whatever quarter it may arise." —The Editor


Why do Quakers...
have no priests; believe that religion is more a question of inward life than outward creed; try to work for practical peacemaking; lay great stress on the importance of education? Why have Quakers often been identified with the search for scientific knowledge, or worked hard for social justice and penal reform?
None of these things has happened by chance. They arise from fundamental beliefs about God and man. For Quakers believe that in each person there is a spark of the divine to which we can respond. That is why Quaker Meetings are based on silent worship, in which all—men and women—are free to speak. Our response will vary; but belief that there is something of God in every man involves us in a kinship with all our fellow men irrespective of race, colour or nationality, and in a readiness to respond to the source of all goodness, truth and beauty which men call God.
Quakers are not, as the cereal packets suggest to some, quaintly dressed puritans, or fanatical Sabbatarians who say 'No' to everything from whist to war. Quakerism has always been a modern faith, concerned with *living* a seven-day-a-week Christianity in the world of its day, rather than trying to compress belief into a formula.
If you feel in sympathy with this approach to religion you may like to know more. We will gladly send literature, and if you wish it, the address of your nearest Quaker Meeting.
The Friends Home Service Committee
THE RELIGIOUS SOCIETY OF FRIENDS
Room A, Friends House, Euston Road, N.W.1

Building Dedicated At Sandy Spring

Braving cold winds, over 200 Friends and their friends gathered Oct. 15 to dedicate the first dormitory-and-classroom building of the Sandy Spring Friends School. This building, which can accommodate 26 boys, 26 girls, three faculty units, the school kitchen and dining room, a physics laboratory, the library and three classrooms, is of brick construction.

It was named "Moore" and dedicated to S. Brook Moore of Sandy Spring Monthly Meeting (United), founder of the school, whose vision and whose daily practical work have done so much to bring the school into existence.

Bliss Forbush, former Headmaster of Baltimore Friends School, was the principal speaker at the dedication ceremonies. He referred to the rules governing a school founded at Sandy Spring over a hundred years ago, many of which are still applicable in a Friends school today.

Present at the dedication were members of the faculty of Westtown, Baltimore, and Sidwell Schools, Park School in Baltimore, McDonogh School, McDonogh, Md., and the parents and friends of many of the students.

Young Friends Hear Benjamin Wegesa

The Youth Fellowship of Little Ridge Meeting in Indiana sponsored the morning service on Nov. 5 with Benjamin Wegesa as the speaker. A basket dinner served at noon provided opportunity for personal conversation with him.

At 2 p.m. the young people were hosts to the Fairmount Quarterly Meeting Young Friends Rally. He brought a challenging message on the work in Africa in relation to the young people of America. Offerings were given in both services for his support. A question and answer period proved quite amusing as well as informative

Eugene Coffin Named To Evangelism Board

T. Eugene Coffin, pastor of the Alamitos Friends Church at Garden Grove, Calif., will become secretary of the Board on Evangelism and Church Extension of the Five Years Meeting of Friends on July 15, 1962, on a fulltime basis.

Until that time he will continue to serve his pastorate and serve the board on a part-time basis conducting research and surveys and attending necessary conferences.

The appointment was approved at the recent sessions of the Executive Council.

This will provide the first secretary in the Central Offices at Richmond, Ind., for the board in its history.

Eugene Coffin was recorded in 1937 and has been pastor of the Alamitos Meeting since 1948. He is a graduate of Pacific College and received his master's degree at the University of Southern California. He obtained his D.D. at Azusa College and has done additional graduate work at the Berkeley Baptist Divinity School.

He writes a weekly column in the Garden Grove, Calif., **Daily News,** and is the author of **Living Waters Flow West** and **Fruit of the Vine.**

He now serves the Five Years Meeting Board on Christian Education, is chairman of the Azusa College board of trustees, is a member of the George Fox College board of trustees, and is also chairman of both the Spiritual Life Board of California Yearly Meeting and the Orange County Christian Leaders Institute.

Eugene Coffin in addition is active in the Greater Los Angeles Sunday School and the Integrators Foundation of Los Angeles.

Other posts served in the past include: president of the Orange County Council of Community Agencies, the Garden Grove Ministerial Association, and the Garden Grove Coordinating Council; chairman of California Yearly Meeting Christian Education Board, Quaker Meadow Board, and California Yearly Meeting Peace Board, as well as a member of the Orange County Children's Hospital and the Boys' Club of Garden Grove.

He is married to Jean Gardner Coffin and they have two children, Anabel Jean, 19, and Merrill Jay, 16.

Eugene Coffin brings to his new work interests in problems of the aging and the aged, mental hygiene, race relations, education, delinquency prevention, public relations, sports and narcotics prevention.

Other pastorates served by Eugene Coffin included Fresno Meeting from 1937 to 1941 and Quaker Heights from 1941 to 1946. He was superintendent for youth of California Yearly Meeting from 1946 to 1948.

T. Eugene Coffin, new secretary of the Board on Evangelism and Stewardship of the Five Years Meeting of Friends.

New 'Young Friend' Now Being Published

The Young Friend, publication of the Young Friends Committee of North America, has been published in new format under the editorial direction of Christopher Beck, editor-in-chief.

The first issue was October 1961 and in it the editors called attention to its new editorial address (Swarthmore College, Swarthmore College, Pa.) as well as other changes.

It will carry articles dealing with the concerns and interests of Young Friends with a widening of contents in the areas of art work, photography, letters to the editor. poetry, humor and possibly fiction.

Subscriptions are $1 per year and contributions are welcome.

Olaf Hanson Takes Post In Fostoria

Olaf Hanson, former children's secretary of the Board on Christian Education of the Five Years Meeting of Friends, now is teaching in the weekday religious education program of the Fostoria, Ohio, public schools.

Olaf Hanson served in the children's department for 13 years, leaving a post with the Dayton, Ohio, public schools in its weekday religious education program

She developed the primary and junior curriculums of the Five Years Meeting publications and programs and was active in assuming leadership of workshops and lab schools

She assumed her post in Ohio on Sept. 1. Olaf Hanson's address is 503 North Main Street, Fostoria, Ohio.

Building Under Way At Greenfield

The construction of the new church edifice for the Friends Meeting in Greenfield, Ind., is now under way. Groundbreaking was observed Sept. 13 and work began Sept. 15. The church of colonial meetinghouse design with brick walls and white painted trim is being built facing north on West Park Avenue. There will be direct exterior access to each of the two floor levels both front and rear with a drive in and out at the front entrance. There is a good natural lighting for the lower level, proper drainage, adequate parking facilities, and space for building expansion.

The overall dimensions of the building are approximately 50 feet by 100 feet with a total floor area of 10,672 square feet. The seating capacity of the sanctuary is estimated to be 288 persons and by opening other adjacent areas in time of need, 381 persons may be seated. Adequate space is also arranged for Sunday School rooms with kitchen and other services.

The structure when completed, furnished, and fully equipped will cost approximately $125,000. The Greenfield Meeting reports a membership of close to 200 members and is within the limits of Indiana Yearly Meeting. —J. Paul Hadley.

David Henley Leaves Post On Christian Vocations Board

David E. Henley, executive secretary of the Board on Christian Vocations of the Five Years Meeting of Friends, terminated his service with that board at the end of October. David and Lila Henley left early in November for an extended trip through the South and then to Florida.

David Henley had served the board since 1960. Friends will recall that he had completed prior to his work with the board a "Survey of the Five Years Meeting of Friends" conducted during 1959-60. He also was program chairman of the 1960 sessions of the Five Years Meeting.

He was a member of the Whittier College staff for 14 years and served as academic dean of Earlham College from 1951 to 1958, rounding out 10 years of service there

A graduate of Guilford College, he received his advance degrees from the University of Southern California.

David Henley also has pastored Meetings at East Vassalboro, Maine; Salem, Ind.; Los Angeles; and Whittier, Calif He was the associate minister for a brief time at First Friends Meeting, Richmond, Ind.

In other service with the Five Years Meeting, David Henley was the secretary of Friends publications from 1918 to 1923 and has served with numerous other study commissions and boards.

No successor to the post of executive secretary of the Board on Christian Vocations has been named.

Foreign Students At Friends Bible College

An international atmosphere is characterized on the campus of Friends Bible College and Academy at Haviland, Kansas, by the presence of students from other countries, along with 185 students from 14 of the United States. Included are students from China, Kenya, Japan, and Hong Kong.

Among American students five Navajo Indians are enrolled in Haviland Friends Academy, from the Rough Rock Friends Mission, Chinle, Arizona.

MUSIC FOR MEETING

—By Ida Mae Miller—

There's A Song In The Air!

It's Christmas! Our hearts are joyous as we commemorate the birth of Jesus. Again we join with friends and loved ones in singing the familiar carols and hymns we know.

There are other songs and carols, just as lovely and full of beauty, that should become part of our Christmas celebration. Each, in its own way, adds to our understanding of the Child's birth. Do you know these?

"The Friendly Beasts" - 12th century English, appealing to primary and junior children

"Hear the Glad Tidings!" - a joyful Polish carol

"Echo Carol" - song of the shepherds from Germany

"In Bethlehem" - 13th century carol tune which Handel used in "The Messiah"

"Whence Comes This Rush of Wings" - French carol of the birds

"To Jesus, from the Ends of Earth" - earliest American carol from the Huron Indians in Canada

They can be found (along with 71 others) in **Christmas, its Carols, Customs and Legends,** Heller, Ruth; Schmitt, 1948, 112 pp., 60¢.

The following are equally worthy:

"Love Came Down at Christmas" - Christina Rosetti's exquisite poem set by John C. Matthews

"Polish Carol" - arranged by Bliss Wiant

"Stars of Ice" - Chinese carol written by a Peiping college student

"Come, Ye Shepherds" - from the Bohemian folk song

"As Each Happy Christmas" - children's song from Germany

"O Come, O Come, Emmanuel" - a 12th century Latin hymn set to plainsong

The six above are from 41 printed in **Little Book of Carols;** Cooperative Recreation Association, n.d., 48 pp., 20¢.

May our Christian faith and happiness be revealed in our songs and carols this season. The world listens to hear when there's a song in the air!

Signs Of Progress Noted At Kansas Yearly Meeting

In their 90th annual meeting for business and worship held October 9-15 at Wichita, Kansas Yearly Meeting Friends noted signs of progress, such as increased pastoral support, at the close of the first of their five-year Program of Progress.

Gerald Dillon, guest speaker for morning and evening worship and evangelistic services, pointed out in his church extension message that Jesus is deeply concerned with the multitudes of the world today, and that He uses obedient human instrumentalities to accomplish His purpose in reaching those multitudes.

Giving impressions from his world missionary tour of late 1959, Gerald Dillon suggested that Friends should be united more closely in missions —as in planning, promotion, and exchange of furloughing missionaries. Gerald Dillon, First Friends Church, Portland, Oregon, is president of the Association of Evangelical Friends.

Ralph and Esther Choate, veteran missionaries from Urundi, Africa, emphasized the urgency for continuing support of Kansas Yearly Meeting's mission program in Urundi during the present critical transitional period. October 27 marked the official turnover of much mission authority, such as properties and funds, to the Urundi Friends Church.

Kansas Yearly Meeting plans to begin a new Friends Church in Oklahoma City, and to construct new buildings at Enid, Oklahoma, and Topeka, Kansas, as part of its church extension program for 1961-62. Various departments, such as Sunday School, stewardship, peace and service, education, prohibition, and Christian Endeavor, reported on the year's activities. Visitation Evangelism was observed to be on the increase. Attendance was high at the banquets of the Women's Missionary Union, Men's Fellowship, and Christian Endeavor.

Merle A. Roe was continued as General Superintendent, and Fred Littlefield remains as his assistant. Presiding Clerk is Warren Stanfield, Haviland, Kansas.

Visiting Friends included Glenn Reece, former Kansas pastor and now general secretary of the Five Years Meeting of Friends at Richmond, Ind.; Robert and Esther Kellum, on furlough from the Far East Broadcasting Company, Okinawa; and Levinus Painter of the Associated Committee on Indian Affairs. —Reta Stuart.

Coming Events

Dec. 5-7 — Yearly Meeting Superintendents or Secretaries sessions at Quaker Hill.

Jan. 19-20 — Executive Committee, Board On Christian Education, at Quaker Hill.

Jan. 26-28 — Friends World Committee Annual Meeting at Indianapolis, Ind.

Mar. 21-24 — High School Young Friends Seminar in Washington, D. C.

April 2-7 — Five Years Meeting Boards and Executive Council at Friends Central Offices.

May 2-5 — High School Young Friends Seminar in Washington, D.C.

June 13-17—National U.S.F.W. and Quaker Men Conferences at Earlham College.

Bruce Ergood Takes Up AFSC Duties

The Dayton Regional Office of the American Friends Service Committee has announced the appointment of Bruce Ergood as secretary of its College-Projects Program. He has started his duties last month, coming from Corvallis, Oregon, where he had served as executive secretary of the YM-YWCA Round Table of Oregon State University.

Bruce Ergood is a graduate of Colgate University, with a master's degree in Religious Education, Yale University. Following college, he served as a volunteer for two years in AFSC's Mexican program. In the summer of 1960, he and his wife, Jane Ergood, were leaders of AFSC's Internes in Community Service project in Seattle, Wash. They have one child, Christopher, age 2.

Speak To Thy People

Jamaica Yearly Meeting Ready To Go Forward

By Norman E. Young

It was a beautiful, tropical Sunday morning. We were gathered for worship in the Friends meetinghouse in Highgate, Jamaica. On one side of the meetinghouse was the fine white-robed group which formed the girls choir from Lyndale Home; on the other side were the boys who represented Swift-Purscell Home with its choir.

Leading Friends in worship was Zephaniah Cunningham. He had read a portion of Scripture and was now offering prayer. He was about to close the petitions which had brought us all to a sense of our needs and to the power of the Almighty One to provide for those needs.

As he closed he quoted from the prayer of another Friend now very familiar to all of us but having particular significance in this meeting for worship.

"Speak to thy people that they go forward."

Friends in Jamaica have heard and paid careful attention to the injunction to "go forward." As they look to the future, they almost literally are reaching forward. They have a clear vision that Jamaica shall become a self-sustaining, full-fledged member of the Five Years Meeting family. They see opportunities for increased and better applications of the principles and message of Quakerism as they move forward.

On May 31, 1962, Jamaica will become a member of the British Commonwealth. It will begin to carry on its own shoulders the privilege and responsibility of its own government. In so doing it will sever many ties which have bound it firmly to Britain as one of its colonies. Yet it is not anxious to be separated from the motherland simply to display its independence to the world. Jamaica is taking this step with a great inward desire to take its place as a responsible member of the human family.

In this framework Jamaican Friends are dedicating themselves to a new and very meaningful relationship with Friends in the Western Hemisphere.

Roy Williams and I met for two extended sessions with the Executive Committee of Jamaica Yearly Meeting discussing together these yearnings and planning the steps by which they may become realized as we work together down through the coming years.

Great Unity Of Ideas And Purpose

The first of these sessions was held the day after we arrived and the latter the day before we left. In the intervening time we had had the great privilege of visiting every Meeting in Jamaica. Perhaps it is not strange then that, as we planned together, we found great unity of ideas and purpose. It was clear that the American Friends Board of Missions and the Executive Committee of Jamaica Yearly Meeting were being led by the same Spirit. It now is our privilege to continue to follow this guidance together.

Jamaica Yearly Meeting will soon prepare a financial schedule which will gradually decrease the responsibility of the Mission Board as it increases what Jamaica Yearly Meeting will undertake. This, however, will be only the outward evidence of the assuming of growing responsibility by Jamaica Yearly Meeting for the overall support of Friends' work in this beautiful land.

We shall continue to share Friends from this country particularly as pastors, and it may well be that this sharing of persons will continue for many years. Meantime, however, young Jamaican Friends will be training themselves to become the future leaders of a Yearly Meeting with growing impact upon the lives of its people.

As the city of Kingston is the capital of Jamaica and will become

Friends meetinghouse at Highgate, Jamaica, West Indies, after a Sunday morning worship service.

even more important in its new government, so the work of Friends at the Center will be an increasingly important part of the total. Plans are in the making so that the spiritual needs of all Friends who take up residence in the capital city can be met and it is the desire that Friends visiting from other parts of the world will find in Kingston an earnest, thriving group who are enthusiastic about the contribution which Quakers are making.

Keith and Judy Kendall, with their young son, Timothy, arrived in Kingston on Nov. 1. They received a hearty welcome at the airport from a group of Jamaican Friends who are happy to have them as members of the team which is so interested in the future of Jamaica Yearly Meeting.

Bill and Joyce Wagoner and Karla have already been engaged in this task for three years and are looking toward a furlough in the United States next year in preparation to return to Jamaica.

Hand in hand with the work of our churches and meetings are our schools which continue to give to the youth of Jamaica Friendly ideas and concern about the value of education.

Jamaican Friends are gathering all their resources as they look with discerning eyes toward the next decade.

Keith, Judy Kendall Arrive in Jamaica

Keith and Judy Kendall and their son, Timothy arrived in Jamaica, West Indies, Nov. 1, and took up residence in the Quakerage at Highgate, which stands beside the Friends meetinghouse. They had been in readiness to go for several weeks, awaiting their visa to enter the island. Friends in Jamaica have taken pleasure in reconditioning the Quakerage in readiness for the Kendalls. A refrigerator and stove have been contributed recently for the kitchen.

"If our uniqueness as Quakers becomes an end instead of a by-product of our witness, then we shall continue to falter and flounder as an ingrown, egotistical and, as one critic has said 'a fiercely self-righteous' sect." —Lorton Heusel

Two Quaker Doctors Aid Kenya Hospital Program

Dr. Frank Lepreau and African assistants performing a major operation in Friends Hospital, Kaimosi, Kenya. At right is Dr. Charles Perera examining a patient's eyes.

The two Quaker doctors who gave short periods of volunteer service entirely at their own expense, in Friends Hospital, Kaimosi, Kenya, in the fall of 1961 have returned to their own medical practices in the United States.

Dr. Charles Perera, an eye specialist, with his wife Ruth, spent a month at Kaimosi. Besides treating eye diseases and performing some eye operations, Dr. Perera gave a great deal of time to the general medical work of the Hospital.

Dr. Frank Lepreau, a specialist in thoracic surgery, spent two months at Kaimosi. In addition to performing operations and doing general medical work, he assumed entire charge of the Hospital for two weeks, making it possible for Dr. David Hadley to take a much needed vacation. Dr. Lepreau's wife Miriam, a registered medical technologist, joined him for the second month of his stay and served in the hospital laboratory.

It was very hard for the Friends Africa Mission and the Hospital staff to see these skilled helpers leave. The temporary relief brought to the overworked staff served to point up sharply the urgency of the need for another missionary doctor to serve along with Dr. David Hadley at Friends Hospital.

New Filmstrips Are Available

Two new filmstrips on Latin America are available from the American Friends Board of Missions, 101 Quaker Hill Drive, Richmond, Ind. Rental price for each, $1 plus return postage.

1. **The Bible and Diego Thomson** describes with drawings and reading script how the Bible is a force for enlightenment in the lives of Latin Americans. Color; 60 frames; 20 minutes; adults.

2. **Trip to Brasilia** shows the delightful story of Vincente and his family as they visit the new capital, Brasilia. Color; 60 frames; 20 minutes; children.

Have you renewed your Quaker Life subscription - or gotten someone else one? Write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind.

Earl Redding Assigned To Aid Cuban Refugees

Earl Redding, director of the Cuban Refugee Center in Miami, interviews a family of refugees newly arrived by plane from Havana. Refugees continue to pour into the Center at the rate of over a thousand persons per week.

Earl Redding, who has been serving the pastoral Friends Meeting in Miami, Florida, has been seconded to Church World Service, to serve as director of the Cuban Refugee Center at 501 N.E. First Avenue, Miami. He assumed his new responsibility on Oct. 23.

The Cuban Refugee Center was established by direction of the President of the United States, to cope with the refugee situation. The Department of Health, Education and Welfare, in cooperation with the State of Florida, provides facilities for registration and supplies some material support, and medical, educational and resettlement facilities to Cuban refugees.

Over 80,000 Cuban nationals have entered the Florida community as refugees, registering at the Center. A part of the registration is a medical examination, including X-rays and immunization.

Working along with this problem, Church World Service has joined efforts with the National Catholic Welfare Conference, the United Hebrew Immigrant Aid Society and the International Rescue Committee to help provide resettlement opportunities and other aids for Cuban refugees. As the Miami area cannot provide enough employment or enough housing for all the refugees, a concerted effort is being made to provide jobs and homes outside Florida.

If a refugee selects Church World Service as his service agency, he is interviewed by one of the staff. Ten Protestant denominations have centers in Miami to supplement the material assistance given at the Refugee Center and to give spiritual help as well. The supplementary aid may take the form of clothing, medical help, day nursery service, counseling and a friendly welcome into a church home. Several of these centers are directed by missionaries who were formerly working in Cuba.

This gigantic cooperative effort is unified in the Cuban Refugee Center, where more than a thousand new refugees per week are still pouring in. It needs the support of all the people of our land, not least of all, the church people.

The Friends Meeting at 3235 N.W 10th Avenue in Miami is now under the pastoral care of Juan and Hortensia Sierra, who have moved into the residence section of the building that accommodates all the activities of the meeting. Because of the constant influx of refugees, it is now necessary to hold all the worship services and Bible classes entirely in Spanish. Daily contact with incoming refugees at the Center insures that any Cuban Friend arriving in Miami may at once establish contact with the meeting.

David and Daniel Sierra, sons of Juan and Hortensia are enrolled respectively in Berea College, Berea, Kentucky (preparatory department) and Friends Boarding School at Barnesville, Ohio.

Poultry Feed Bags Needed In Africa

Algerian refugees can be wearing, in a few months, dresses and shirts made from the brightly-printed material now encasing poultry feeds. They will have these much-needed garments if the bags are sent to the American Friends Service Committee for distribution in Tunisia and Morocco.

Through the AFSC-sponsored self-help centers Algerian women and girls use feed bag materials and other textiles, donated by American manufacturers, to make clothing for their families.

In the past five or six years over a quarter of a million refugees have fled to Tunisia and Morocco from the hostilities in Algeria. Most of them are women and children.

To combat the hopelessness and spiritual deterioration which come from idleness, the AFSC recently set up self-help programs which include ten sewing centers for the women and older girls. In these frontier sewing centers, they learn to sew by hand and machine and to knit. Thus there is a constant and urgent need for all kinds of yard goods.

Even if the most optimistic view of political negotiations between the French and the Algerians is justified, the refugees face at least another winter with little means of hope for normal, productive lives.

Feed bags for the Committee should be washed and the drawstrings left in. (Socks are packed in the bags to facilitate shipments.) Send them prepaid to the American Friends Service Committee Clothing Warehouse, 23rd and Arch Streets, Philadelphia 3, Pa.

Muncie Friends Approve Plans For Building

A 10-step plan for erection of a new meetinghouse following an extensive preparatory program has been approved by Monthly Meeting at Friends Memorial Meeting in Muncie, Ind.

The detailed pattern which culminated more than a year's study and which provides for additional study and planning by the entire Meeting might well serve as a plan for other Meetings, Donald Burton, chairman of the Building Concerns Committee, and Richard P. Newby, pastor, said.

No specific date has been set for either plans to raise the necessary funds or for acquisition of a building site, Donald Burton said.

Monthly Meeting in approving the report of the committee actually provided that:

A building committee will be named to guide the program;

A program committee will go to work immediately in studying successful programs in both Friends' and other churches, evaluating the local program, and preparing a program around which a new meetinghouse will be constructed;

Land will be purchased for a building site;

And a money-raising program will be outlined.

Each step of the program will come only after approval by Monthly Meeting. Robert Zimmerman is presiding clerk.

In addition the Meeting's Ministry and Counsel has approved a program for the coming year so that the membership may more adequately study the "Purpose of the Church."

Two sessions of an All-Church Retreat will be held at Quaker Hill next September at which members will take extensive one-day looks at the church's purpose.

Beginning in January of 1963 and continuing until March a series of Sunday evening meetings will examine the same question. Small groups crossing class and age lines will work on the question after sack lunches and devotional periods of the entire group.

D. Elton Trueblood will speak at the Meeting for Worship on April 7, 1963, on the same theme.

The Building Concerns Committee was appointed early in 1960 and reported to a specially called Monthly Meeting in January 1961. The membership studied the proposals for 10 months before a decision was reached at the October Monthly Meeting.

Safeguards have been built into the program, Donald Burton pointed out. If land is purchased and for some reason the building program does not develop, then it could be sold, probably at a profit if properly selected, he said.

Jail Visiting, Loyalty Subjects of Leaflets

Friend - Have You Been In Jail Lately? is the title of a new leaflet produced by the Board on Peace and Social Concerns of the Five Years Meeting of Friends and available from 101 Quaker Hill Drive, Richmond, Ind.

The leaflet contains suggestions for two types of jail visiting: the occasional visit primarily concerned for conditions and the regular visits primarily concerned with an individual.

"With 3100 jails and houses of correction in our land, one probably is located near you and your meeting. Have you recognized and acted on your responsibility, as a citizen, for its operation? For its residents?" the leaflet asks.

It is written by Milton H. Hadley, assisted by G. Richard Bacon and Edmund Goerke.

Another leaflet, **Loyalty, Oaths, and Conscience,** also is being distributed by the Five Years Meeting board. Other publishers include the Friends General Conference, the Friends Committee on National Legislation, and the Civil Liberties Committee of Philadelphia Yearly Meeting.

The leaflet is written by David H. Scull, chairman of the Joint Social Order Committee of the Baltimore Yearly Meeting. The leaflet examines the whys of loyalty oaths, their relationship to freedom, and what loyalty consists of.

Both leaflets are available in quantities from the Richmond address as well as single distribution.

Friendsville Welcomes Nine Young Germans

By Irene G. Ellis

From Sept. 29 to Oct. 3, Friendsville Monthly Meeting and Friendsville Academy were privileged to have as guests nine young German workers from West Berlin. These young people belong to the "Parish for Youth and Industry," an organization sponsored by the Evangelical Lutheran Church and aided by other devoted Christians for the purpose of strengthening the ties between church and labor, especially for the time in life when many of the youth drift away.

From first a work-camp program at Scattergood School, and then traveling about over a part of the United States, they came to us. They have left with us, not only invaluable information about some of the problems of Germany and in particular the Berlin situation, but a part of themselves as well, becoming friends to us as we trust we have to them.

Paul Cates of East Vassalboro, Maine, for some years a student in German universities and also brother of Friendsville Academy's Acting Principal Carlton Cates, accompanied them as their co-worker in the Parish, friend, counselor, and sympathetic interpreter when need arose. He was quite instrumental in furthering the mutual understanding. Another Friend, Anna Hodgin of Chicago, also came with the group, she and a Wisconsin Friend having loaned their cars for the many miles of their journey.

Two open meetings were held at the church with slide presentations, talks, questions, and answers. Members from a number of other churches joined with us in this demonstration of international friendship.

A carry-in supper at the church brought some 80 or more persons, with a still larger audience afterward for the program. A second supper was served the following night at the home of the pastors, B. Orville and Cecil Fisher, at which time more intimate contacts were made. Two chapel periods at Friendsville Academy brought further participation.

Friendsville, off the beaten track of Quakerdom, has had reason to be grateful for this unusual and enlightening visitation.

For Friendly Meditation

By Glenn A. Reece

WORSHIP'S NEED AND WORTH

Each of us is a person with deep need of love, faith, forgiveness, guidance, and all that God can bring to us beyond our human limitations. These can be experienced in worship—in individual devotions and in the gathered meeting.

Deliberate Effort

Genuine worship calls for purposeful, self-discipline on the part of the worshippers. This was experienced by early Friends, as evidenced by the words of John Bellers in the early years of the sixteenth century. "He that lets his mind be ungoverned out of meeting, cannot set it so right as it should be, when he comes into one; and such as get not forward in their spiritual journey when in meeting, it's certain they will go backwards, when out of them."

Over two centuries later the nature of man's need was unchanged as seen in a statement from the Berks and Oxon Quarterly Meeting in England (Oxford area): "There are times of dryness in our individual lives, when meeting may seem difficult or even worthless. At such times one may be tempted not to go to meeting, but it may be better to go, prepared to offer as our contribution to the worship simply a sense of need. In such a meeting one may not at the time realize what one has gained, but one will nevertheless come away helped."

Divine Resources

Each of us who enters into worship "in spirit and in truth" will experience rich reward. At the start of this century John Wilhelm Rowntree voiced this inner approach in worship so widely known to Friends, "To the soul that feeds upon the bread of life the outward conventions of religion are no longer needful. Hid with Christ in God, there is for him small place for outward rites, for all experience is a holy baptism, a perpetual supper with the Lord, and all life a sacrifice, holy and acceptable unto God. This hidden life, this inward vision, this immediate and intimate union between the soul and God, this, as revealed in Jesus Christ, is the basis of the Quaker faith."

Just five years ago Edgar G. Dunstan expressed the same truth, "The gathered group depends utterly upon the Spirit of God for direction and leadership, and meets in the faith that that Spirit is available and can be known to all."

Acknowledgement of need beyond our own resources was given by the Berks and Oxon Quarterly Meeting on Ministry and Extension in 1948, "Important though our part of preparation, dedication and faithfulness is, we have always to remember that our part is dependent upon that Power which comes to us, unlooked-for and undeserved, the power of the grace of God."

Earnest worship assures us there can be intimate fellowship and communion between man's spirit and the Spirit of God and only thus can we receive adequate preparation for life and service in His kingdom.

INTERNATIONAL LESSON BACKGROUND

'Write It In Their Hearts'

We have the unfortunate tendency to simplfy, or to codify much that enters our lives. We say "write it down" and "say it in words of one syllable." This indicates that we do not want to think too hard about it, but want someone to tell us what is to be done with a minimum of effort. Jesus apparently was aware of this human tendency, for he did simplify much of the complex religious and ceremonial patterns of his own people. In so doing, He made religion more alive and less burdensome to them, and to us.

The confusion that arose because of the many gods of the nations adjacent to His people, the variety of ceremonials, sacrifices and gifts required of the devotees made lasting impressions upon them, and raised many questions concerning God and His requirements of His followers.

Many centuries had passed since Moses was given the Ten Commandments, and many interpretations, many devious applications of them had been handed down. Jesus made reference to the "traditions of the elders," the interpretation of the law for the convenience of the religious leaders, and he was very indignant at them for this kind of leadership.

The prophets Jeremiah and Ezekiel looked forward to the day when the laws of God would be "written" on the hearts of the people, and God would be very real to them (Jeremiah 31: 31-34). This leads me to the conclusion that the basic laws of God **are** written upon our "hearts." We **do** know what is right, and what is wrong; we **do** know how we should treat our fellow-men; we **do** know that God is real, and close to us. HOW do we know all of this? Each of us has a conscience that indicates what is right and what is wrong. Our response to it makes us aware of a "spirit" that brings a sense of rightness, of joy.

The value of written laws is to make an "impression" upon our minds, that will verify and supplement what we are aware of in our "hearts" (the seat of our affections!). Having this double witness it is much easier to recognize the reality of God, and act more in unity with His spirit and in harmony with His laws.

Life was intended to be simple, but we have made it complex by our many opinions about what God wants us to do. The key to it all is in the first Commandment, where we recognize God and endeavor to develop right relationship to everyone and everything else. The motivation comes from within; the evidence is what shows in our conduct. —Harold N. Tollefson.

Quaker Campus Life

News from Our Friends Schools and Colleges

Wilmington Names Development Director

Olcutt Sanders, who served as director of information in the national office of the American Friends Service Committee from 1954 to 1960, has been named director of development at Wilmington College.

He was most recently associate director of the Cooperative Recre-

OLCUTT SANDERS

ation Service in Delaware, Ohio, where his family is now living. He assumed his new post in November.

From 1949 to 1953 he was southwest regional executive secretary of the AFSC with headquarters in Austin, Tex. During that time he spent six months in eight European countries in AFSC work, including the direction of a neighborhood center at St. Nazaire, France,

Following his marriage to Phyllis Aden of Argentina in 1946, he and his wife directed a Quaker work camp in Mexico. During the World War II years his service included two years as director of a rural community center in Puerto Rico.

David Spinney Now An Earlham Student

David Clayton Spinney, son of Clayton and Ethel Spinney of Marblehead, Mass., members of Lynn Friends Meeting, is attending Earlham College, School of Religion, Richmond, Ind., where he will do graduate work for his M.A. He has just returned from two years service with the American Friends Service Committee in Mexico spending the last few months working with Eric Fromm.

WC Eyed As Possible Peace Corps Center

The possibility of establishing a Peace Corps training center at Wilmington College is now being discussed at the Quaker school by students, faculty and staff members.

Dr. Roy Joe Stuckey, chairman of the college department of agriculture, said Wilmington is much closer to getting a center started here following a Peace Corps conference in Cincinnati last week which was attended by a number of representatives from WC.

At the conference Padriac Kennedy, chief training officer for the PC, said the new organization "is especially interested in establishing training centers at colleges and universities which have had prior overseas training experience." He also stated that schools which have facilities for language training and agricultural programs are being given prime consideration.

Dr. Stuckey, local Peace Corps liaison officer, said Wilmington rates well in all three of these areas with its long participation in American Friends Service Committee projects abroad, its foreign language program including a new speech laboratory and its outstanding agricultural facilities.

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To be eligible, a student must be a member of the Society of Friends (or have one parent who is a member) and be ready to enter either grade 10 or 11. There will probably not be any vacancies in the 11th grade in the Fall of 1962.

Each applicant will be given in his home locality three subject matter tests. One in English, one in Algebra or Plane Geometry, and one in a Language, Science or History.

Applications for 1962-63 must be at the school no later than FIRST MONTH 1st, 1962. The necessary forms are automatically sent this coming November and December to all Friends who have made formal application for admission into the tenth grade.

For Application forms and school catalogue, please address:
J. Kirk Russell, *Director of Admissions*
Westtown School, Westtown, Pennsylvania

Worth Your Reading . . .

Order these books from:
FRIENDS BOOK & SUPPLY HOUSE
101 Quaker Hill Drive, Richmond, Indiana

A Young Friend Views the Society of Friends, by Frances Warren. The Young Friends Committee of North America. Free.

The impressions gathered by Frances Warren, Young Friend traveling among Friends in 1959 and 1960, have been mimeographed by the Committee and are available for distribution.

The author begins with an explanation of the various Friends organizations she found during her travels and follows with an interpretation of "What Quakers Have In Common."

Projects and activities of groups, testimonies and work by young people also receive discussion and appraisal.

Among appraisals: "In the area of race relations, I kept asking myself if we are really living our Quaker testimony on race . . . In far too many Meetings both North and South there is either an anti-Negro feeling, or at best a smug, complacent, satisfied ignoring of the problem."

And the question: "Quakerism can become a more vital religion, or it can die a slow death of complacency . . . Which way are we going to let it go?"

Copies may be obtained from Jim Perkins, R.R. 3, Howard, Kansas, or from Young Friends Committee of North America, Box 447, Earlham College, Richmond, Ind.

* * *

The Second Period of Quakerism, William C. Braithwaite. Second edition prepared by Henry J. Cadbury, University Press, Cambridge, 1961. $5.50.

Two significant volumes of the famed Rowntree Quaker History series, produced under the editorship of Rufus M. Jones and written by the late William C. Braithwaite, **The Beginnings of Quakerism** and **The Second Period of Quakerism** have been out of print for several years. Both volumes are now available in a reprint edition prepared under the editorship of Henry J. Cadbury. About one hundred and fifty corrections and additions have been made in each volume.

The new introduction by Frederick B. Tolles significantly follows the newer concepts in writing and interpreting Quaker history. The new climate of historical research with its fresh new insights, and the shifts in the new currents of historical interpretation are beginning to be felt in the understanding of the nature and development of early Quakerism. Recent scholarship in intellectual and religious history views in a more favorable light seventeenth-century Puritanism, and shows greater contemporary English influence upon the developing Quaker movement, which in turn forces firmly held concepts of the contributions of Continental Mysticism into a new perspective.

This new edition to which Henry J. Cadbury has appended 66 pages of "Additional Notes" will certainly continue to be the standard and most "nearly definitive" scholarly work on the beginnings of Quakerism for a long time to come.—Lester W. Figgins.

* * *

Look Up and Hope, Susan Welty. Thomas Nelson and Sons, 1961, New York. $5.00.

The prisons offered an almost untouched field to Maud Ballington Booth and the newly formed Volunteers of America. **Look Up and Hope,** a biography of Maud Ballington Booth, vividly depicts the service the Volunteers offered and the many problems of men who offend society. The last hundred pages of the book give a most interesting view of progress in the field of corrections.

The first half of the book tells of the history of the Ballington Booths who founded the Volunteers of America after first serving in the Salvation Army. This part is interesting, detailed, and readable but more slow moving than the second half of the book.

Many Friends will appreciate the spiritual and social emphasis of the work with the downtrodden but disagree with Maud Ballington Booth's anti-pacifist statements.

—Edith Halling Haynes

* * *

Music in Protestant Worship, Dwight Steere. Knox, 1960, $4.50.

Dwight Steere, a church musician, addresses his book to ministers of non-liturgical churches to give needed information relating to church music. It should also broaden their sights and quicken their understanding.

The minister is conceived as captain of the team which includes the director of music, choir, ushers, and congregation. The role of each member is examined carefully, as are varied components of the music program, such as hymns, anthems, solos, the music committee, and organ music. One chapter is devoted to the small church.

One of the four appendixes evaluates the electronic organs currently available for church use.

This is recommended reading for

whither Africa?

by G. McLeod Bryan

Africa today is like a spinning top wound up by powerful forces . . . no one knows which way it will fall. Bryan examines the implications of seven of these forces—tribalism, Islam, Christianity, nationalism, racism, communism, and educationalism.

From firsthand experiences, Bryan indicts the church for failing to practice its own teachings. His concluding challenge is also an ominous warning; the church must wake up in Africa or lose the continent. **$3.00**

The Idea of Equality

by G. L. Abernethy, ed.

The idea of equality lies imbedded in the foundation of our civilization. This anthology gives a panoramic view of the idea as it relates to political, social, economic, national, and religious history. It covers significant writings from 1400 B. C. to the present. **$4.50**

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every Quaker minister and member of Ministry and Counsel, as well as the entire music committee and each church musician. —Ida Mae Miller.

* * *

The U.S. and Revolution is the title of a recent "Occasional Paper on the Free Society" published by the Center for the Study of Democratic Institutions at Santa Barbara, California.

"In view of what is happening today in Asia, in Africa, in Cuba, it seems clear that there is going to be revolution in the world, and for a long time to come, whether we like it or not. What should our attitude toward it be, in the light of our revolutionary tradition, our opposition to revolution within our borders, our relations in the world?"

Among the responses published to these questions is a most provocative one by our Friends economist, Kenneth E. Boulding, of the University of Michigan. Other contributors are William O. Douglas, Harry Jaffa, Clinton Rossiter, William V. Shannon and Harvey Wheeler.

* * *

Christians in a Divided World, by Margarethe Lachmund.

"Is Christianity capable of contributing to the overcoming of tensions and showing a way to their solutions?" Around this main concern centers the pamphlet "Christians in a Divided World," written by Margarethe Lachmund, a German Quaker who for many years has worked in the Berlin area where the Eastern-communist world and the Western-democratic world face each other.

This 12-page pamphlet, published by the East-West Relations Committee of London Yearly Meeting, is available for 15c from the American Friends Service Committee, 160 N. 15th Street, Philadelphia 2, Pa.

In answer to her question, Margarethe Lachmund writes "Christians through their lives must become a challenge to communists and raise in them the question: What kind of people are these Christians and what kind of strength do they have which enables them to live among us fearlessly, trustfully, full of love and kindness and with a readiness to serve? Only if Christianity gives Christians this strength can it conquer Communism."

New AFSC Volunteer Program, VISA, At Work

A Voluntary International Service Assignments (VISA) program has been announced by the American Friends Service Committee. The program offers young Americans the opportunity for "challenging interracial encounters in the United States and abroad."

In setting up the program, the AFSC said applicants must be 21 years of age, in good health, and have personal maturity. A practical background and adpatability both are essential along with a will to learn.

VISA volunteers will combine service with learning. They will act, not as experts, but as competent amateurs on specific jobs in community service under the auspices of the AFSC or indigenous organizations.

Most assignments will be for individuals, but may include pairs or small groups. The volunteer will work under the direction of local staff in each case, and the volunteers will live on the job or near it.

Most of the assignments will be for two years.

In each country the VISA group will be under an AFSC leader who will define the jobs, bring the group together periodically for orientation, training and evaluation.

Opportunities are now planned in Tanganyika, India, Pakistan, Germany, Guatemala, Peru, Haiti, Korea, as well as the United States.

Participants, according to the AFSC, must be prepared to fit into the local culture even to the extent of changing personal habits of diet, dress, and leisure-time activities.

In 1961 it was hoped to place 50 VISA volunteers.

The average cost to the AFSC for each volunteer will be $2200 per year. Recognizing that most volunteers could not pay the full amount, financial help has been made available.

All arrangements are to be worked out with each individual through personal interviews in Philadelphia. Additional information and application blanks may be obtained by writing: VISA Program, American Friends Service Committee, 160 North 15th Street, Philadelphia 2, Pa.

Eric W. Johnson is serving as the director of the program.

Losing In The City

One of America's most citified churches is the United Lutheran Church. Eighty percent of its two and one-half million members in the United States, Canada and the Caribbean live in cities. We would expect them to know how to build the city church. But they say they have problems. In many major cities they have lost between twenty and forty percent of their members in the last fifteen years.

Carroll L. Charles, the Lutheran secretary of urban planning, made the study. He tries to explain the reasons for this membership loss. He says that many urban ministers and laymen are unwilling to minister to the poor, the nonwhites, the social outcasts who live in their neighborhoods. "The last place the social outcast of our time—the addict, the alcoholic, the prostitutes, etc.—would think of finding acceptance is the average Christian congregation on Sunday morning." While Christ could attract these people, the church has not attracted them. Urban dwellers no longer believe that the church means what it says about the teachings and spirit of Christ.

Is there a solution? "The community must be convinced by a visible action that the message proclaimed is sincere. Therefore, we must not merely talk about race relations, we must do something; not merely talk about housing problems, but do something; and not merely talk about God's love, but love! This we must do before anyone will listen to us."

—Reprinted from The Mennonite

Letters To The Quaker Life Editor

Enlarging Our Circle

Dear Editor:

Let us contemplate the lives of Fox, Penington, Penn, Barclay, Woolman, Elizabeth Fry, Rufus Jones and many other Quaker pioneers. Let us enlarge the circumference of our hopes and ideals. Like the poet, Edwin Markham, let us draw our circle big enough to include as friends those who apparently consider us to be their enemies. This is the way of life taught by Jesus - that we should love one another. Now is the time to practice love and understanding with all others. This is the only way to real world peace.

Faith practiced strengthens our desires, our prayers, hopes and ambition. Time and again Jesus stressed the importance of faith in attaining some good result. The pioneer Friends we admire all had an active, understanding faith in the rightness of their ideals. May our faith enlarge the area of our ideals so that modern Friends continue in the good tradition of Quaker pioneers.

We have free will to choose our course, but why delay our progress into the promised land of His abundant good, good in every conceivable form? Why dwell within a tiny circle of good when we can easily enlarge it? —Clifford North Merry, 305 West Eighth St., Los Angeles, Calif.

Interest Created

Dear Editor:

Interest can be created among children in the Bandanna Bags project for Andean Indian children through the AFSC — as reported in Quaker Life of October.

In Junior Camp of Wilmington Yearly Meeting at Quaker Knoll, Gladys Speer Lynch, sponsor, secured the interest and cooperation of many people in the Friendship gifts. The Junior boys and girls made bags and some things for the contents, then they prepared badges of little paper Quaker Hats and Bonnets, writing on them names of many members of Wilmington Yearly Meeting as prospective contributors.

Later these badges were pinned on Friends at Center Quarterly Meeting and at Wilmington Yearly Meeting as a gentle suggestion. This enthusiasm was contagious so they secured $91. They sent to the AFSC 28 bags which cost $3 each and $7 toward transportation.—Elsie McCoy, Wilmington, Ohio.

Friends Urge Prayer Effort for Peace

There is a sense in which praying for peace should be something which everyone does. In another sense prayer should not be a demonstration for people to see. Prayer for peace, if merely a popular movement, would gain little.

Friends in Monteverde, Costa Rica, have suggested that all people, everywhere, be urged to use at least five minutes during a certain hour each day "in humble surrender" to God, asking for greater love toward their fellowmen. In this way "every hour of the day there would be a concentration of effort towards world peace."

The Friends World Committee asks all Friends to consider two suggestions: 1) That the hour between 9 and 10 p.m. (local time everywhere) be used to pray for peace in the world, trying to relate ourselves in love through God with all people in each country, and especially with those in authority. (There need be no rigid rule about the specific hour for prayer if it is otherwise made a daily spiritual exercise.)

2) If any groups or individual Friends wish to respond to this suggestion such response should not be sent to the FWC but to Joan Rockwell, Monteverde de Guacimal, Puntarenas, Costa Rica, Central America.

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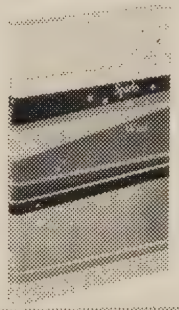

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Giving - How Friends Stand In U. S. Averages

More than 2½ million dollars were contributed in 1960 by members of 47 Protestant and Eastern Orthodox bodies in the United States to their churches. The per member amount of $66.76 for all purposes is a gain of 3.2 percent over the giving of the previous year. The per member figure for all benevolences is $12.04 this year, a gain of 5 percent.

Only six of the constituent Yearly Meetings of the Five Years Meeting include in their Yearly Meeting minutes statistics for total expenditures (local and benevolent). These Yearly Meetings represent 83 percent of our North American membership. In order to provide a comparison on the same basis as reported here, membership must be estimated for those 13 years and older. This does not include associate members younger than 13 years.

The per year member giving of these Yearly Meetings averages $66.03 for the year 1960. This compares favorably with the national average; however it would rank 35th in order with the denominations included in this report. The Free Methodist Church reports the highest per member average at $271.86.

In benevolent giving through the Five Years Meeting the members of these Yearly Meetings averages $5.08 during the year 1960. This is less than half the national average. —David Stanfield, secretary of the Board on Stewardship.

British Friends Cable President

The following appeal was sent November 3 to President John F. Kennedy on behalf of the Religious Society of Friends in Great Britain:

"Throughout the world, in every continent, men and women are shocked at the news of the long series of nuclear explosions set off by the Russian Government. In America and other western countries, there is an understandable demand for some response in kind, for a demonstration that the western world is just as strong and just as determined.

"But we believe that the real need of mankind is for strong leadership of quite another kind, and we look with hope to the President of the United States to provide this leadership. We hope it will be made clear that, in spite of the provocation, the American Government will not add terror to terror, that it will not further contaminate the atmosphere and add to the guilt which all four nuclear powers already share. Instead, we trust that you, in line with your own Inaugural Address and your recent address to the United Nations, will continue firmly in the path that leads to the total renunciation of all nuclear testing and armament, and to general disarmament.

"The great need of the hour is not for further demonstrations of armed strength from any quarter but for courageous moral and political leadership that can carry the world away from its present race towards destruction. No one nation alone can bring this about, but we believe it may be the destiny of the American people and Government to show the way of life for all the world. Mankind is surely destined for life, and not for death."

New Appointee For Diplomats Conference

Dr. Henry G. Russell has been appointed associate director of AFSC Conferences for Diplomats, with headquarters in Geneva, Switzerland. He went to Switzerland in early April.

During the past nine years, the Service Committee has arranged 15 such international conferences, most of them being held in Switzerland. Two have been in Ceylon and one in the United States. Participants from many countries have opportunity for informal, unofficial and private exchange of views on world affairs. These conferences are based on the assumption that leisurely and unofficial exchanges in an atmosphere conducive to objective thinking on common problems are a significant supplement to official contacts between administrators of foreign policy.

GIFTS WITH RESERVATION OF LIFE INCOME

A gift to Earlham with reservation of income for life has the following advantages:

(1) There is a significant saving on income tax for the year in which the gift is made.

(2) There is no capital gains tax on farm, business property or stock which has increased in value; thus the income is derived from the full value of the property or stock.

(3) The full value of the property or stock is removed from the estate tax.

(4) The donor receives expert and conservative management of the funds given for his life benefit.

(5) There is a higher real and spendable income as the result of tax savings.

(6) The donor receives the satisfaction of having provided for benefits for students during his lifetime and continuing thereafter.

For further information write to the General Secretary, Earlham College Richmond, Indiana

Friends Distribute Literature At Fair

Forty Friends from Long Island and New York City assisted in distributing Friends' literature at the booth sponsored by Westbury and Conscience Bay Monthly Meetings at the Long Island Fair, held at Roosevelt Raceway, Westbury, L.I., Sept. 9-17. These Friends were from six of the monthly meetings in the New York-Westbury Quarter, so that although the booth was sponsored by only two Meetings it took on the appearance of a Quarterly Meeting concern.

The "Notes for Volunteer Witnesses" which were given to the Friends who served at the booth stated, "We are trying to explain by our words, by our literature—but most of all by our conduct—that there is another way than that of violence. We are not trying to convert anyone to Quakerism. We are only trying to speak to the Divine Light that is within every person who comes our way at the Long Island Fair."

Many were surprised to know that there were Quakers on Long Island or that Quakers were still in existence. Some confused us with the Amish or the Mennonites. Some thought Friends were only in Philadelphia. There were, however, a number who knew of Friends through their social testimonies, and often these neighbors wanted to know about our faith.

The principal piece of literature which was distributed was "Why We Are Here," which was printed for us by the New York Office of the AFSC.

Seven people left their names and asked for information about Friends' schools. Five people asked that more detailed information about Friends be sent to them. One woman offered a Quaker bonnet which had belonged to her great-grandmother for display at the Westbury Friends' Fair. A Haitian, who mentioned that he had worshipped with Friends at Westbury, spoke to us of his work in Haiti on literacy, and offered to speak to Friends of his concern when he returns to Long Island this winter. —Elizabeth H. Moger, Clerk, Peace and Social Order Committee, Westbury Monthly Meeting.

Cherokee Minister At Hominy Friends

David Owl, a Cherokee Indian minister, recently retired from thirty years of service among the Senecas of Western New York, and a past president of the National Conference of Indian Workers (under the National Council of Churches) will take up work at Hominy Friends Center in Oklahoma on November 1. David Owl and his wife are well-known to many of the Hominy Friends. She grew up in the Friends Meeting at Council House, Oklahoma. David Owl has worked with Friends in various relationships, and is familiar with Friends' practices and procedure. He is a member of the Baptist Church.

Lester and Lela Mae Garber of Baxter Springs, Kansas, are continuing to give part-time pastoral service to the Meeting at Wyandotte and to the Seneca Indian School (a government school) at Wyandotte, Oklahoma.

Wichita Friends Activities Noted

Seven young people of the Wichita, Kansas, University Friends Meeting attended the Young Friends of North America Conference, held in Paynesville, Minn. They brought back an enthusiastic report.

Fifteen new members were received at a recent Monthly Meeting. This is largely the result of a renewed emphasis on visitation.

Ezekiel Lugalia, a teacher from Kenya, now a student at Friends University, has recently been joined by his wife and three of their children, for the remaining years of his school work. Arrangements have been made for their living quarters and household articles have been made available for them, coming from various members of the Church.

Arthur and Etta Mekeel, former members of University Friends Church, were welcome visitors and speakers at a recent Sunday evening adult study group, when they showed pictures and spoke on their experiences in Afghanistan, where for four years Arthur served as cultural attache' for the American embassy.

Friends, in cooperation with other religious groups, took their turn at conducting Centennial services in the Cow Town Church. Robert Cope, presiding over the meeting, made explanations concerning the Friends' traditional mode of worship. Following a time of unprogrammed worship, a transition was made to the contemporary type of worship where Friends used pastoral leadership. Merle Roe, General Superintendent of Kansas Yearly Meeting, brought an inspiring message. Special music was furnished by a mixed quartet composed of members from three local Friends' Churches.

WANTED—Part-time coordinator for Western Quarterly Meeting (composed of 8 Monthly Meetings about 30 miles West of Philadelphia). For further details write: Dorothea C. Morse, R.D. 2, Kennett Square, Pennsylvania.

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Applications for 1962-63 are now being processed. Special consideration for children of Friends will be given if applications are filed by **January 1st.**

Address inquiries to:
ADELBERT MASON, Vice-Principal
Box 351, George School, Bucks County, Pennsylvania

Church Women Initiate Anti-Discrimination Plan

The two thousand delegates to the 9th Triennial Assembly of United Church Women voted in Miami Beach to institute a nation-wide three-year program to combat racial discrimination and invited all Protestant and Orthodox church women to join in fighting it everywhere.

The announcement of "Assignment: Race, 1961-64" was made by Mrs. David D. Baker, associate general director of UCW and editor of **The Church Woman**. The program will be directed, she told the delegates, toward eliminating discrimination against Negroes, Indians, Jews, Puerto Ricans, Japanese Americans and others in communities where racial tensions exist anywhere in the United States.

The plan is being financed in part by a grant of $66,000 from the Field Foundation, she reported, and will begin immediately. It calls for annual workshops in eight sections of the country and setting up project committees which will work with community leaders at the local level.

Resolutions reaffirming UCW support of the United Nations and disarmament, its concern for economic development in Asia, Africa, and Latin America, its defense of civil liberties, and the need for unity among Christians were voted by 2,000 delegates to the United Church Women's Assembly in Miami Beach.

Shelter Statement Issued By Committee

Current news stories of families who would feel justified in excluding neighbors from their private "fall-out shelters" were seen last week as evidence of "uncivilized and destructive preoccupation with self-preservation."

In a Message of Christian Counsel to the Families of Our Churches, the Committee on Family Life of the National Council of Churches warned that such an attitude "threatens to turn neighbor against neighbor." It also deplored "the fear of atomic fall-out which, if it is allowed to panic families, can harm us as truly as any physical disaster."

On retirement from the presidency of International Christian University in Japan, more than 100 friends and admirers of Dr. Hachiro Yuasa gathered in New York City to pay tribute to the man who had headed the interdenominational Protestant institution in Tokyo since its founding in 1949. Among those who honored Dr. Yauasa with testimonials were (seated from left): Dr. Charles W. Inglehart, on furlough from International Christian University where he has been professor of religion, and Robert O'Connor, consulting architect for the University in Japan. Standing, from left, are Dr. Thomas E. Jones, former president of Earlham College, Richmond, Ind.; and Dr. Herrick B. Young, president of Western College for Women, Oxford, Ohio.

Stating that "the Christian family is not an end in itself but is related responsibly to the whole community and world," the Message called on Christians to work to remove the cause of war and "to reconsider their responsibility toward their neighbors in the community and nation."

The message was signed by Edward Staples, committee chairman, and William H. Genne, executive director of the Department of Family Life of the National Council, at the Committee's annual meeting in Cincinnati, Ohio.

J. Edgar Hoover Issues New Warning On Communism

In a statement which he prepared recently for a Senate group analyzing the Communist Party Line, J. Edgar Hoover, chief of the Federal Bureau of Investigation, declared:

"Because communism thrives on turmoil, the party is continuously attempting to exploit all grievances — real or imagined — for its own tactical purposes. It is therefore inevitable that on many issues, the party will coincide with the position of many non-communists. The danger of indiscriminately alleging that someone is a Communist merely because his views on a particular issue happen to parallel the official party position is obvious.

"Unfortunately, there are those who make the very mistake the Communists are so careful to avoid. These individuals concentrate on the negative rather than on the positive.

"They are merely against communism without being for any positive measures to eliminate the social, political and economic frictions which the Communists are so adroit in exploiting.

"These persons would do well to recall a recent lesson from history. Both Hitler and Mussolini were against communism. However, it was by what they stood for, not against, that history has judged them."

Only 150 Priests Said Left In Cuba

Only 150 priests are left in Cuba, leaving many areas of this predominantly Roman Catholic island entirely without clergymen, according to a report by Agence France Presse.

The report was confirmed by Vatican Radio, which noted that most of the priests who remain are located in Havana. AFP said there were only 26 priests in Oriente Province, and seven in Camaquey.

Vatican Radio also disclosed that the number of nuns had been reduced from 3,000 to 200, and that religious services had dropped to about a quarter of the number that were held prior to the inauguration of the present government. Premier Fidel Castro said that Catholic

CONTINUED

services can be broadcast over television if there is a shortage of priests, AFP reported.

However, he told a nationwide radio and television audience that priests who "conspire against the fatherland will lose their citizenship" and be expelled from the country. He referred specifically to "Fascist" clergymen who help "Yankee imperialists" to train "saboteurs, fifth columnists and terrorists".

"When we want," he said, "we are going to crush them without firing a shot."

African Literature Plans Are Studied

The strategic role of Christian periodicals in remolding free Africa was underscored at the All-Africa Christian Literature and Audio-Visual Conference held in Northern Rhodesia recently.

Taking cognizance of this role, the conference decided to establish a Pan-African Literature Clearing House at the Africa Writing Center where the sessions were held. It will serve the literature secretaries and committees of Christian councils and churches in all countries of English-speaking Africa.

A similar clearing house will be located at Yaounde, Camerouns, for the French-speaking nations south of the Sahara and for Madagascar.

As one of its aims the conference adopted the slogan: "A Christian periodical in every Christian home." It made plans to establish a Christian News Service for Press and Radio and an All Africa Christian Journal.

Delegates urged literature committees of all African Christian councils to draw up a planned program of literature production for their respective areas. They also voted to seek the coperation of UNESCO in linguistic and literary research.

Dr. Nolde On World Council Membership

The decision of the Holy Synod of the Russian Orthodox Church to apply for membership in the World Council of Churches represents a major advance in the ecumenical movement and in the furtherance of the "Christian witness to the world of nations in behalf of peace with justice and freedom."

This point was rcently made by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council. At the same time, Dr. Nolde emphasized that he did not underestimate the problems to be anticipated by the Russian Church's move to affiliate with the World Council. But "while the problems may be tough," he added, "the stakes are high."

"The issues which divide the world literally into two armed camps cannot be resolved by war. The impasse of today will not be broken by recourse to nuclear warheads and guided missiles because their contribution at best lies in mutual deterrence and their most constructive use . . . in balanced dismantling as soon as sufficient confidence makes that possible."

"There is far better chance that the impasses will be broken by cementing personal and group relationships across all frontiers."

"The checks and balances which a Christian witness to the nations can find in the ecumenical perspective, while in no sense complete or fool-proof, offer a strong argument for an inclusive and diverse membership in the World Council."

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BIRTHS

AESCHLIMAN — To Capt. and Mrs. Dale Aeschliman at Kokomo, Ind., on July 17, a girl, Elizabeth Ann.

CONWELL — To William and Delores Conwell, Kokomo, Ind., on July 28, a boy, Michael Alan

FREED — To Stanley and Joyce Freed, Fairmount, Ind., on September 21, a boy, Steven Mark.

HELTZEL — To Robert and Jane Ann Heltzel, Russiaville, Ind., a daughter, Jamie Lynn, on Oct. 1.

JACKSON — To Robert and Jeanne Jackson, Kokomo, Ind., on June 28, a girl, Mary Anne.

JONES — To Ralph and Janet Jones, Russiaville, Ind., a daughter, Deborah Susette, on Sept. 22.

KIMES — To Leonard and Joyce Kimes, Fairmount, Ind., on August 2, a girl, Lynelle Elaine

OLIVER — To Keith and Lois Oliver, Fairmount, Ind., on Sept. 22, a boy, Stephen Martin

SHEPHERD — To Allen and Ramona Shepherd, Russiaville, Ind., a son, William Brent, on Aug. 3.

VINCENT — To Murray and Virginia Field Vincent, a daughter, Christine Lee, on Sept. 1, at Vevay, Ind.

WASHINGTON—To Richard and Kristina Washington, Kokomo, Ind., a boy, Gregory Richard, on July 30.

MARRIAGES

BARNES-HARDY—Nancy Hardy to Jerry Barnes, at Union Street Friends Church, Kokomo, Ind., on April 16.

FRYE-HARVEY — Mary Lolita Harvey to William E Frye, at the Fairmount Friends Church, Fairmount, Ind., on July 2.

HODGSON-VORHEES — Diana Vorhees and Kenneth Hodgson, on Oct. 27 at Portland Friends Meeting, Portland, Ind.

VAN BIBBER-SCOTT—Peggy Jo Scott to Lt. Carl Van Bibber of Florence, Ala., on Sept. 23 in the Central Baptist Church at Decatur, Ala.

DEATHS

COMPTON — Omar C. Compton, 88, a retired farmer who spent his entire life on the farm where he died in October. He was a member of West Milton Friends and his pastor, Lawrence Barker, conducted the services.

DAVIS — Carl H. Davis, faithful member of University Friends Church, Wichita, Kansas, died Sept. 30. Son of a Quaker pastor, his education was received in Friends Academy, Friends University and Kansas University, with a law degree in 1910. Election to Kansas State Legislature in 1911 began a long public service career. He practiced law from 1917 until the time of his death, in recent years associated with his son, Robert L. Davis.

DIXON — Miss Grace Frances Dixon, who served First Friends Church, Whittier, Calif., as organist for thirty-six years, and as accompanist for various community organizations for long periods of time, died Oct. 6.

JORDAN — Mrs. Amy Jordan, 73, for many years member of Ridge Farm Friends Church, Ill., died Oct. 6. Services were held at the Church with burial in Hopewell Cemetery.

LINDER — Hildred E. Linder, member of the Denver Friends Meeting, died Sept. 24 at age 65. Services were conducted by Philip F. Mesner and William Gray.

MORRIS — Barclay Morris, Orlando, Fla., died unexpectedly on Aug. 3 enroute with his wife to Indiana for a family reunion. He was a devoted worker in Union Street Friends Meeting until his retirement from teaching in Kokomo, Ind., High School when he moved to Orlando.

NASH—George A. Nash, a member of Valton Meeting, Wis., died Oct. 6 following a farm tractor accident. Services were held at the Friends Church in Valton, with interment in Valton cemetery

SHAPPELL — Cerelda Shappell, 83, member of West Milton Friends Church, West Milton, Ohio, died October 17. Lawrence Barker was in charge of services.

SMALL — Lola Lewis Small, age 78, birthright member of the Amboy Friends Church, died in a Kokomo, Ind., nursing home Oct. 7. Mrs. Small was a teacher in the Miami County and Muncie public schools in former years. Walter McAdams conducted services in the Amboy Friends Church.

WRIGHT—Pauline Covalt Wright, member of Little Ridge Meeting, Ind., and active in its work, died at Marion General Hospital, Oct. 31 after a brief illness. For the past seven years she was president of Grant County WCTU. Her pastor, Albert Bohnert, assisted by David Brown, conducted services at Fairmount Friends Church.

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix—Meeting for worship: Sunday, 11 a.m. at Seventeenth St. and Glendale Avenue. Clerk: Shirley Helfinger, 1002 E. Las Palmaritas. Sunday School: time and place as above. (Adult discussion, 9:45 a.m.) Correspondent, Mary Walsh.

Tucson — Friends Meeting, 129 No. Warren Ave.: Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship, 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

Tucson — Pima Friends Meeting, 1201 East Speedway, 10:00 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274.

CALIFORNIA

Alhambra — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley—Berkeley Friends meet in Y.M.C.A., Milvia & Allston Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor. Phone TH 3-7531.

Citrus Heights — Friends Church, 7600 Old Auburn Road (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World): Sunday School, 9:45 a.m.; Worship, 10:45 a.m.; C.E., 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed., 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. David C. Le Shana, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles — Meeting, 11 a.m., Univ. Meth. Church, 4th floor; 817 W. 34th St.

Pasadena — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley — Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier—First Friends Church, Philadelphia St. & Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; High School and College Groups, 7:00 a.m. Office address, 310 E. Philadelphia St., R. Jackson Gauldin, Clerk; E. Ezra Ellis, Minister. Phone OX 89805.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Blvd. West.

Toronto, Ontario — 60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway — Ordway Friends Church, Arkansas and Ind. St.: Sunday School, 10 a.m.; Worship Service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colo.

CONNECTICUT

Hartford — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

Washington — Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avene N.W., one block from Connecticut Avenue.

FLORIDA

Daytona Beach — Meeting 3:00 p.m. on 1st and 3rd Sundays. Social Room of First Congregational Church, 201 Volusia Avenue.

Gainesville — 116 Florida Union. Meeting for Worship (unprogrammed), Firstday, 11 a.m.

Jacksonville — Meeting for Worship at 11 a.m.; Nelms Bldg., Jacksonville University. Phone EVergreen 9-4345.

Miami — Tenth Avenue Friends Meeting: Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach — Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park — Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg — Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

Honolulu — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

ILLINOIS

Chicago — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, one block east of Ridge Blvd.: Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Phone WOodlawn 8-2040.

INDIANA

Anderson — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C.E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carmel — Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville — Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Horace Smith, Ministry and Counsel.

Hortonville — Friends Meeting, R. 3, Sheridan, 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. C. Wayne Carter, Minister. For information call FL 7-3850.

Indianapolis — Lanthorn Friends Meeting, 1050 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis — First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

Indianapolis — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:30 a.m. Ronald Haldeman, Minister.

Kokomo — Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette — Farmers Institute Friends (10 miles southwest of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Fred Shaw, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m.; Broadcast WBAT, 1440 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie — Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle — Friends Meeting, 503 South Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond — First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: Sunday School, 9:30; Worship, 10:30.

Winchester — Friends Church, East Washington at East St.: Morning Worship at 9:15 a.m.; Sunday School at 10:15 a.m.; Jr. Hi and Sr. Hi Youth Fellowship groups at 5:30. Prayer Meeting and Bible Study, Wednesday at 7:30 p.m. Pastor, Homer L. Vail, 110 S. East St., Telephone 4-8271.

IOWA

Des Moines — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa — College Avenue Meeting, North C Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:30 p.m.; Youth Groups, 6:30; Mid-week Worship, 7:30 p.m. G. Richard Powell, Minister, 910 North C Street, ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meeting, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville — Worship 10:30 a.m. First-day school 10:00 a.m. Sundays at 600 East Broadway. Phone TW 5-7110.

MAINE

Portland — 83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi — Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEM T.W. 8-5281.

Lynn — Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

New Bedford Friends Meeting—Seventh and Spring Streets. Worship: First Day, 11 o'clock. Hinson Howlett, Minister.

MICHIGAN

Detroit — Friends Church of Detroit, 9640 Sorrento: Sunday School, 10:00; Worship, 11:00 a.m. For information write or call Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich. Telephone Tuxedo 2-1163.

Detroit — Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park, YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

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MINNESOTA

Minneapolis — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport — Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island — Eastern Long Island Meeting at 3 p.m. on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale — United Meeting for Worship and First-day School, First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road.

NORTH CAROLINA

Chapel Hill — Meeting for Worship and First-Day School, 11:00 a.m. Clerk: Adolphe Furth, Box 94, R.F.D. 3, Durham, N.C.

Charlotte — Meeting for Worship and First Day School, 10:30 a.m.; Adult Class, 11:30 a.m. 2039 Vail Ave., Phone Ed.-21347.

Greensboro — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro — Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point — Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-25889.

High Point — Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, 1480-B Dudley St. (Park Town): Sunday School, 9:45 a.m.; Worship 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus — Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Jamestown — Friends Meeting, corner E. Washington & Davis Sts., on Rte. 35. Church School, 9:30; Meeting for Worship, 10:30 a.m. Robert S. Phillips, Jr., Pastoral Minister. Church and Parsonage phone, 675-7621.

Toledo — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton — Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington — Friends Meeting, Mulberry and Locust Streets — Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister. Telephone Fu. 2-2349.

Xenia — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville—Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas — Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M.U., phone LA 8-9810.

VIRGINIA

Holland — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. 1, Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

CHRISTMAS IN FINLAND (Continued from back cover)

ing a big sack on his back. First he wants to know how everybody has behaved during the year. The question is a good reminder that maybe we do not always deserve the many gifts and kind thoughts that we receive so abundantly. In appreciation children then sing and dance around Santa Claus. Before leaving he is given some of the rice porridge, for he has still a long journey ahead. If there are only grown-up people in a house, Santa Claus just leaves a box on the steps outside. He is in a great hurry to reach all the homes with small ones. And finally the evening lingers away by sitting in lovely candle light around the Christmas tree.

Early Christmas Day morning everybody, who possibly can, goes to Church. Although one feels still quite sleepy, it is very exciting to drive with horse and sled through the crisp, star-lit winter morning. The worship service is the most festive and jubilant of the year. With the eyes and ears of a five-year old, I still remember the wondrous sight and the rejoicing voices joining in the Christmas hymn. This was my first Christmas service in my home church in Karelia. First, when returning home, the morning begins to dawn faintly. Now all the horses race, for it is an honour to be the first on the road.

On St. Stephen's Day, which follows Christmas Day, we go visiting relatives and friends. Now we can share our Christmas joy with others. The two previous days were devoted to the family only.

At twelve midnight on New Year's Eve it is a custom to cast tin. This is first melted in fire and then poured into cold water. There it suddenly hardens into some curious shape. At that moment everybody calls out loud the person's name for whom it is. The shadow of the tin piece on the wall will prophesy what might happen next year.

Finally at Twelfth Night the candles are burned to the end and the last Christmas carols are sung. A little woefully the Christmas tree is "undressed" and carried out.

Among all the happenings the meaning of Christmas can be blurred or forgotten. I remember insisting as a child to others that Christ is born every year anew. This must happen inwardly all the time. How happy we are that this Christmas again can bring this event so really and deeply to us.

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

CHRISTMAS IN FINLAND

By Sirkka T. Barbour

Christmas is the greatest festivity of the whole Christian world. Nations unite in celebrating the birth of the Jesus Child. So does Finland. The center remains the same, though the expressions are different.

The long Christmas season has three high-points in Finland: Christmas Eve with Christmas Day morning and St. Stephen's Day, New Year's Eve, and Twelfth Night. For such a long celebration, we prepare ourselves thoroughly. The houses are cleaned through every corner. In olden days, when there were no rugs, straw was spread on the shining floors. Mother and girls bake the traditional Christmas bread and tarts and prepare special foods.

All through December Santa Claus' elves have been running around and peeking carefully through the windows. They are clad in red suits with tiny bells at the end of their caps. Children write letters to Santa Claus, and place them outside into a window crack. By the morning they have been collected by the elves. What they see and read they report back to Santa Claus, who then packs his gifts accordingly. Of course, children know that parents and elder sisters and brothers are behind these efforts.

For Christmas Eve all members of the family try to get together. Already towards the end of

the afternoon the whole country has quieted down. A wonderful calm has ascended, and soon the low winter sun will withdraw its last rays. Then the white snow will be reflected by warm lights from the windows of many, many homes.

It is time to take a Christmas Sauna-bath. That washes all busy-ness away and refreshes both body and spirit. This is very essential. Father or boys have brought the Christmas tree from woods. It is decorated now with a star at the top, real candles, red apples, and other trimmings dear and beautiful.

Our Christmas Eve meal is what Thanksgiving dinner is here. It is both solemn and joyful. Father starts it reading the Christmas Gospel from the Bible. Perhaps the thanks at that meal are the most real of the year. For dessert we have rice porridge with one white almond mixed in it. The person who gets the almond may make a wish for the coming year. We half believe and half don't that it will come true. The serving of the dessert is thus a very exciting suspense for everyone in the family.

After settling down, a loud knock is heard on the door. There he is—Santa Claus—carry-

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